

PADARTH PRAKASH

PART-1

JEEV-VICHAR NAVTATTVA



Ac. Hemchandrasuri

Earth, Water, Fire, Wind, Vegetation

BOWINGS

We bow down in the pious feet of
Lord Shree SHANKHESHWAR PARSHWANATH,
Lord Shree STHAMBHAN PARSHWANATH,
Lord Shree KALIKUND PARSHWANATH,
Lord Shree SIMANDHARSWAMI,
Shashanpati Lord Shree MAHAVEERSWAMI.

DIVINE GRACE

May

- 1) The ocean of doctrines, creator of a huge group of ascetics acharyadev shreemadvijay **PREMSURISHVARJI** Maharaja,
- 2) The logic scholar, practisioner of vardhaman penance acharyadev shreemadvijay **BHUVANBHANUSURISHVARJI** Maharaja, and
- 3) The ocean of peace, practisioner of perfect ascetism, pannyasji shree **PADMAVIJAYJI GANIVARYA** shower their divine grace on us.

DECENT BLESSINGS

May the mobile computer of scriptures, leader of the gutch acharyadev shreemadvijay **JAYGHOSHSURISHVARJI** Maharaja bless us.

BY THE COURTESY OF

Mooliben Ambalal and family
Taraben Tarachand, Upendra, Dinesh,
Pushpaben Bansilal, Mukesh, Nipun, Piyush,
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ધર્મ સંસ્કારદાતા પરમોપકારી

સ્વ. પૂજ્ય પિતાશ્રી અંબાલાલ રતનચંદ સંઘવી



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શ્રાવણ વદ ૧૧ ખંભાત

શ્રાદ્ધવર્ય સંઘવી અંબાલાલ રતનચંદ

ખાળપણથીજ પિતાની છત્રછાયા ગુમાવી,
માતાએ ઉછેર્યા. યુવાનીમાં મુંબઈ આવ્યા.
મોતીના દાગીના પરોવવાના કાર્યમાં સ્થિર થયા.

લગભગ સાડે જીવન અસાતાના ઉદયને
ભોગવવામાં પસાર થયું. છતાં...

દેવ-ગુરુ-ધર્મ પ્રત્યે અથાગ શ્રદ્ધા.

સુપાત્ર દાનનો અતિશય પ્રેમ.

ચારિત્ર ન લેવાય ત્યાં સુધી દૂધ પાક બંધ.

શાંતિસ્નાત્ર ન થાય ત્યાં સુધી શ્રીખંડ બંધ.

(પુત્રાદિ પરિવારે તેમનો નિયમ પૂર્ણ કર્યો.)

સુપુત્ર આચાર્ય શ્રી હેમચંદ્રસૂરિમ.સા.

પુત્રી સાધ્વીજી શ્રી વસંત પ્રભાશ્રીજીમ.

પુત્રવધૂ સાધ્વીજી શ્રી સ્વયં પ્રભાશ્રીજીમ.

પૌત્રી સાધ્વીજી શ્રી દિવ્યચંદ્રશાશ્રીજીમ.

વિશાળ પરિવાર સાથે સુંદર આરાધના કરી-
કરાવી રહ્યા છે.

ધર્મપત્ની શ્રાદ્ધવર્યા મૂળીબેને તેમની સ્મૃતિ
નિમિત્તે “સંઘવી અંબાલાલ રતનચંદ જૈન
ધાર્મિક ટ્રસ્ટ”ની સ્થાપના કરી છે. જેના

અન્વયે અગણિત સુકૃતના કાર્યો

થયા છે તથા થઈ રહ્યા છે.

*Shree Shankheshwar Parshvanathay Namoh Namah
Namoh Namah Shree Guru Premsuraye*

PADARTH-PRAKASH

(PART-1)

**JEEV-VICHAR AND NAVTATTVA
COLLECTION OF ELEMENTS, GATHAS
AND LITERAL MEANINGS**

COMPILED BY

ACHARYA HEMCHANDRASURI

(A DISCIPLE OF LATE PANNYAS PADMAVIJAYJI GANIVARYA)

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**We shall never forget the obligations of
ascetics and nuns who have achieved
ascetism from our family. They are -**

- 1) Reverent Acharyadev Shreemadvijay
HEMCHANDRASURISHVARJI Maharaj.
- 2) Reverent Sadhvijishree
VASANTPRABHASHREEJI Maharaj.
- 3) Reverent Sadhvijishree
SWAYAMPBHASHREEJI Maharaj.
- 4) Reverent Sadhvijishree
DIVYAYASHASHREEJI Maharaj.

We emotionally bow down in their feet.

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FOREWORD

In ancient times, people had sharp intellect. So, they could remember everything just by listening. But, as the time passed the intellect of people started declining. So, the acharyas decided that all the scriptures should be written on paper for their preservance, otherwise the scriptural knowledge would be totally demolished due to the weakening of memory day by day. On the other hand, many tender-hearted acharyas composed many scriptures by collecting elements from the Angasutras. The acharyas in the lineage composed prakarana scriptures by collecting elements of various subjects from the Agam scriptures.

Many such prakarana-scriptures are existent today. Among these the knowledge of Jeevvichar, Navtattva, Dandak, Sangrahani, Three Bhashyas, Six Karmagranths, Kshetrasamas, Brihat Sangrahani etc. is very much essential to become familiar with Jain-doctrines. Even today the study of these prakarna-scriptures is widespread in the Jain Sangh.

Along with the knowledge of Sanskrit Grammar and logic-scriptures, if one has learned the above mentioned prakarana-scriptures, he can easily read the Agam-scriptures. Those who lack the knowledge of these prakarana-scriptures, they have great difficulty in reading the Agam-scriptures

and in attaining their perfect hidden meanings, even if they are scholars of grammar and logic. Thus, in the absence of the knowledge of prakarana-scriptures, one has to keep himself away from the true knowledge of Agamas.

The ascetics and nuns who don't have the right or ability for reading the Agamas can also become great scholars of scriptural elements after studying the prakarana scriptures. By the knowledge of these scriptures, one's faith in Jainism increases and gets strengthened. A scholar of prakarna scriptures is neither amazed by the miraculous scientific inventions in the present age, nor he loses faith in Jainism. His soul becomes more and more pure. Virtues such as humility, graveness, tolerance etc. increase in his life. He becomes firm in executing religious activities. His indifference develops. As a result, he can attain good soul-prosperity. That's why the study of prakarana-scriptures is very essential in the path of soul-prosperity.

I have attempted to put forth the collection of elements of prakaranas in the feet of the Sangh by the grace of gurudev. In this book I have tried to focus light on the elements of Jeev-vichar and Navtattva. After the completion of elements, the gathas of the prakaranas and their literal meanings

are also given at the end for the benefit of the readers. The readers must understand these elements from gurudev, cram them and revise them again and again. In this way only the knowledge of elements would become firm and stable.

Formerly, this book was published in gujarati. But, nowadays I came in contact of many teenagers who couldn't read or write gujarati. This was due to their education in english medium. Among these, many were tallented and had affection for religion in their heart. I wanted to enlighten their souls also with the knowledge of elements. For this, english translation of the gujarati book was very much necessary. Efforts were made for this and atlast an english translation was writeen, which is published in this book. It has been throughout checked by Sir Natvarlal Shah, M.A., M.Ed., L.L.B., Michigan (U.S.A.) Ex. fellow of Vadodara. I am very grateful to him at his moment.

I firmly believe that by the study of this book many people would attain the perfect knowledge of elements, they would strengthen their faith in Jainism and develop emotions for attaining ascetism in their life.

If any mistake has been left in this book due to my lack of perfect knowledge or due to press-error and if anything has been written against

Jainsim, I beg pardon for it, please, forgive me. I also request the scholars to bring to my notice any errors seen in this book, so that they can be improved in the next edition.

- *Acharya Hemchandrasuri*

Sixth day of the dark fortnight
of the month Mrigshirsh in the
Year V.S.2061, Pindwada.

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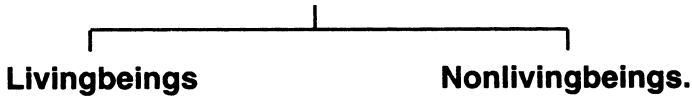
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JEEV-VICHAR

(A DISCUSSION ON LIVING BEINGS)

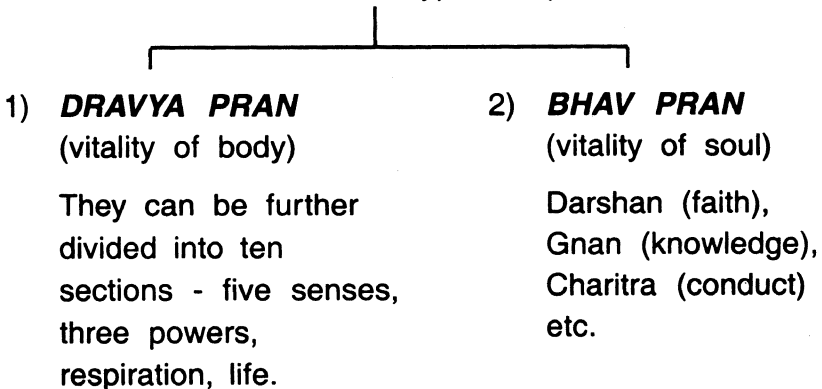
(A collection of elements)

The universe can be divided into two divisions, viz.



Beings possessing life-spirit are called livingbeings **JEEV**. Jeev is also called Prani. Beings possessing **PRAN** (vitality) are called **PRANI** (animate beings).

There are two types of prans.



Five Senses :- Sparshnendriya (skin), Rasnendriya (tongue), Ghranendriya (nose), Chakshurindriya (eyes), Shrotrendriya (ears).

Three Powers :- Manbal (mental power), Vachanbal (vocal power), Kaaybal (physical power).

There are two types of living beings.

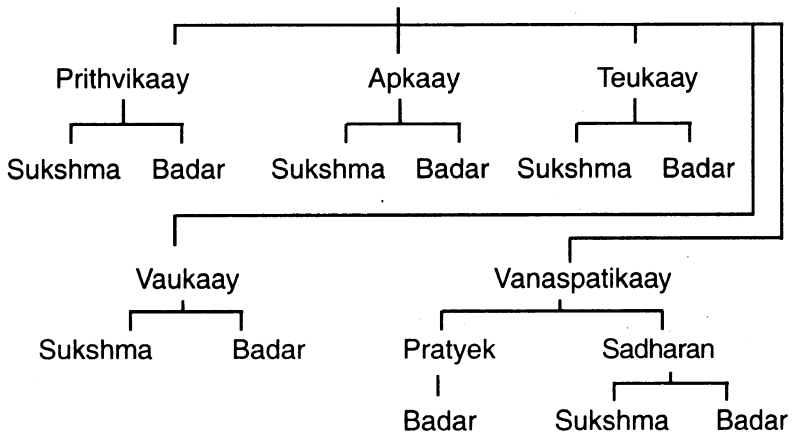
- | | |
|---|---|
| <p>(1) SANSARI - Those who are bound by the bonds of karma and are roaming in four classes of the mundane state.</p> | <p>(2) SIDDH - Those who have attained liberation.</p> |
|---|---|

The sansari living-beings are of two types.

- | | |
|---|--|
| <p>(1) TRAS (mobile) Those who can migrate willingly from one place to another when afflicted by heat etc.</p> | <p>(2) STHAVAR (immobile) Those who can't migrate willingly from one place to another when afflicted by heat etc.</p> |
|---|--|

STHAVAR

DIVISIONS OF STHAVAR



[Pratyek vanaspatikaay are only badar, but not sukshma.]

Thus, there are eleven divisions. Each of them can be further divided into two types, namely Paryapta and Aparyapta. Thus, there are twenty-two divisions of Sthavar.

SUKSHMA - When the living beings can't be seen by our leather eyes, even if countless bodies of infinite living beings are assembled together, then they are called Sukshma. (They are widespread in the entire universe).

BADAR - When a single or two or countable or countless bodies of living beings, assembled together, can be seen by our leather eyes, then the livingbeings are called Badar (except Badar Vaukaay.)

- (1) **PRITHVIKAAY** - Living-beings who have the prithvi (earth) itself as their body are called Prithvikaay. e.g. quartz, coral, diamonds, gems such as ruby, cinnabar, mercury, metals such as gold, earth, salt, chalk, different kinds of stones, antimony, mica, etc.
- (2) **APKAAY** - Livingbeings who have water itself as their body are called Apkaay. e.g. water from earth, water from sky (rainwater), dew, ice, hail, water oozing out on plants, fog, ghanodadhi etc. (Ghanodadhi is solid water beneath the heavens and the hells.)
- (3) **TEUKAAY** - Livingbeings who have fire itself as their body are called Teukaay. e.g. burning coal, spark, blaze, the line of light caused by a falling star, lightening, lamplight, tubelight etc.
- (4) **VAUKAAY** - Living-beings who have the wind itself as their body are called Vaukaay. e.g. wind blowing at heights, wind blowing on land, whirlwind, noisy wind, ghanwaat, tanwaat etc. (Ghanwaat, Tanwaat -

Beneath hells, there is ghanodadhi and beneath it there are layers of these two types of winds.)

- (5) **VANASPATIKAAY** - Livingbeings who have vegetation as their body are called Vanaspatikaay.

They are of two types : 1) Pratyek Vanaspatikaay.

2) Sadharan Vanaspatikaay.

Pratyek - When there is a single soul in a single body, the livingbeing is called Pratyek. e.g. trees, fruits, skin, trunks of trees, roots, leaves etc.

Sadharan - When there are infinite souls in a single body, the livingbeings are called Sadharan. e.g. onion, sprout, moss, fungus, green ginger, wet turmeric, kunvar (a kind of herb), thor (a thorny plant), potato etc.

PECULIARITIES TO IDENTIFY SADHARAN VANASPATIKAAY

- 1) Joints, the portion between two joints, fibres are hidden.
- 2) On cutting they can be divided into two even parts.
- 3) After cutting, if sown they grow again.

PARYAPTA - Livingbeings who have completed paryaptis proper for them or would complete them before their death are called Paryapta.

APARYAPTA - Livingbeings who haven't completed paryaptis proper for them or would die without completing them are called Aparyapta.

PARYAPTI - The power by which matter can be taken and transformed is called Paryapti.

SIX TYPES OF PARYAPTIS

- 1) **Ahaar-Paryapti** - The power by which a livingbeing takes food particles and transforms them into extract and excreta is called Ahaar-paryapti.
- 2) **Shareer-Paryapti** - The power by which a livingbeing builds its body consisting of seven chief substances from the extract is called Shareer-paryapti.
- 3) **Indriya-Paryapti** - The power by which a livingbeing develops sense organs from the body is called Indriya-paryapti.
- 4) **Shvashochhvas-Paryapti** - The power by which a livingbeing takes respiratory particles, executes respiration and discharges them is called Shvashochhvas-paryapti.
- 5) **Bhasha-Paryapti** - The power by which a livingbeing takes vocal particles, executes them as speech and discharges them is called Bhasha-paryapti.
- 6) **Manah Paryapti** - The power by which a livingbeing takes mental particles, executes them as thoughts and discharges them is called Manah-paryapti.

TIME OF PARYAPTIS

IN AUDAARIKBODY

(THE NATURAL BODY OF HUMANBEINGS, ANIMALS AND PLANTS)

- Ahaar-paryapti is completed on the very first moment of existence.
- After that within fortyeight minutes Shareerparyapti is completed.

- After that within fortyeight minutes Indriyaparyapti is completed.
- After that within fortyeight minutes Shvashochhvas-paryapti is completed.
- After that within fortyeight minutes Bhashaparyapti is completed.
- After that within fortyeight minutes Manahparyapti is completed.

IN VAIKRIYA BODY AND AHAARAK BODY

- Ahaar-paryapti is completed on the very first moment of existence.
- After that within fortyeight minutes Shareer-paryapti is completed.
- After that the next moment Indriya-paryapti is completed.
- After that the next moment Shvashochhvas-paryapti is completed.
- After that the next moment Bhasha-paryapti is completed.
- After that the next moment Manah-paryapti is completed.

FIVE TYPES OF BODIES OF LIVINGBEINGS

The bodies of livingbeings residing in this world are of five types.

- 1) **Audaarik Body** - It is made of audaarik particles.

Humanbeings and Animatebeings (sthavar and animals) possess this body.

- 2) **Vaikriya Body** - It is made of vaikriya particles. Celestial beings, infernal beings; and humanbeings, animals and paryapta badar vaukaay, possessing the power of creating this body, possess this body.
- 3) **Aahaarak Body** - It is made of aahaarak particles. When the ascetics, who possess the knowledge of fourteen purvas, have doubts in elementary thinking or when they desire to visualize the grandeur of samavasaran (an extraordinary building built by the celestialbeings where tirthankars reside and deliver speeches), they develop this body and go near the Lord in Mahavideh-kshetra.
- 4) **Taijas Body** - It is made of taijas particles. All the sansari livingbeings possess this body. It serves as a cause to digest the eaten food.
- 5) **Karman Body** - The collection of karmas which has stuck on the soul is called the karman body. This body is also possessed by all sansari livingbeings. A livingbeing migrating to the next life takes the taijas body and the karmanbody along with him.

NAMES OF THE 22 TYPES OF STHAVARS

- 1) *Paryapta Sukshma Prithvikaay.*
- 2) *Paryapta Sukshma Apkaay.*
- 3) *Paryapta Sukshma Teukaay.*
- 4) *Paryapta Sukshma Vaukaay.*
- 5) *Paryapta Sukshma Sadharan Vanaspatikaay.*

- 6) *Paryapta Badar Prithvikaay.*
- 7) *Paryapta Badar Apkaay.*
- 8) *Paryapta Badar Teukaay.*
- 9) *Paryapta Badar Vaukaay.*
- 10) *Paryapta Badar Pratyek Vanaspatikaay.*
- 11) *Paryapta Badar Sadharan Vanaspatikaay.*
- 12) *Aparyapta Sukshma Prithvikaay.*
- 13) *Aparyapta Sukshma Apkaay.*
- 14) *Aparyapta Sukshma Teukaay.*
- 15) *Aparyapta Sukshma Vaukaay.*
- 16) *Aparyapta Sukshma Sadharan Vanaspatikaay.*
- 17) *Aparyapta Badar Prithvikaay.*
- 18) *Aparyapta Badar Apkaay.*
- 19) *Aparyapta Badar Teukaay.*
- 20) *Aparyapta Badar Vaukaay.*
- 21) *Aparyapta Badar Pratyek Vanaspatikaay.*
- 22) *Aparyapta Badar Sadharan Vanaspatikaay.*

Among these there are :

10 Sukshmas
& 12 Badars

OR

11 Paryaptas
& 11 Aparyaptas

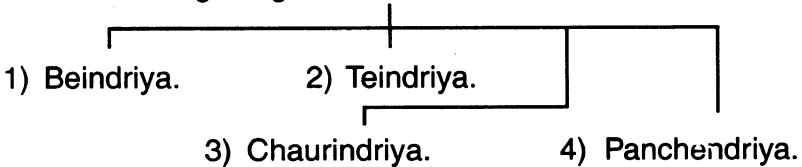
OR

4	Prithvikaay
4	Apkaay
4	Teukaay
4	Vaukaay
6	Vanaspatikaay
<hr/>	
22	

The sthavars
are also called
ekendriya,
(livingbeings
possessing just
a single sense
organ i.e. skin)

TRASKAAY

The tras livingbeings can be divided into four sections.

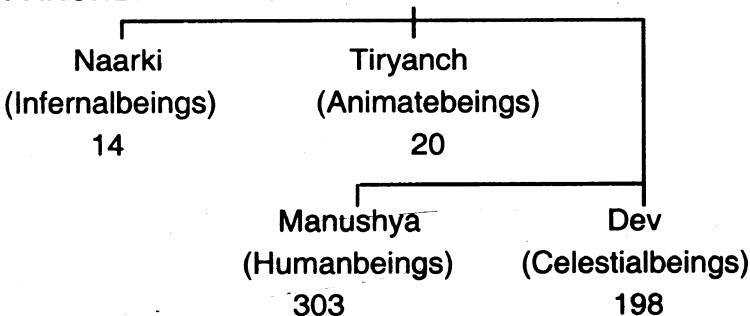


- Beindriya, Teindriya and Chaurindriya are collectively called Vikalendriya.

- 1) **BEINDRIYA** - Livingbeings who possess two sense organs - skin and tongue- are called Beindriya. e.g. bellyworms, woodworms, conch, seashells, worms produced in the food of the previous day, etc.
- 2) **TEINDRIYA** - Livingbeings who possess three sense organs - skin, tongue, and nose - are called Teindriya. e.g. ants, ial (a kind of worm), louse, bug, centipede, gingoda (worms produced in the bodies of dogs) etc.
- 3) **CHAUURINDRIYA** - Livingbeings who possess four sense organs - skin, tongue, nose, eyes - are called Chaurindriya. e.g. scorpion, locust, wasp, honeybee, fly, mosquito etc.

3 Paryapta + 3 Aparyapta = Totally 6 Types.

PANCHENDRIYA CAN BE DIVIDED INTO FOUR TYPES



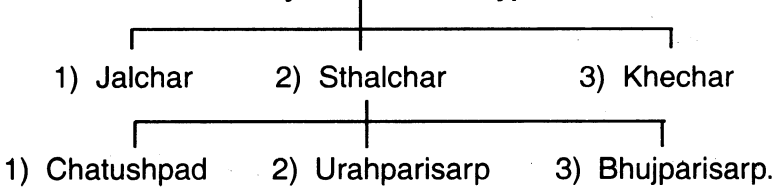
NAARKI

<i>Names of seven kinds of earth</i>		<i>Tribal names</i>
1) Ratnaprabha	7 paryapta + 7 aparyapta = 14 types.	Dhamma
2) Sharkaraprabha		Vansha
3) Valukaprabha		Shaila
4) Pankprabha		Anjana
5) Dhoomprabha		Rishta
6) Tamahprabha		Magha
7) Mahatamahprabha		Maaghvati

Beneath our earth there are naraks (hells). Causes of binding narkaayushya (life of hell) are as follows - developing and running big industries, hoardings of great wealth, violent thoughts, killing panchendriya livingbeings, meat-eating etc. In hell, livingbeings endure terrible pains of heat, cold, thirst, hunger, disease, burning sensation, grief, fright etc.

PANCHENDRIYA TIRYANCH

They are of three types



- **JALCHAR** - Livingbeings dwelling in water are called Jalchar. e.g. fish, crocodile etc.
- **STHALCHAR** - Livingbeings dwelling on land are called Sthalchar.
- **KHECHAR** - Livingbeings who fly in the sky are called Khechar. e.g. pigeon, sparrow, parrot, peacock etc.

- **CHATUSHPAD** - Livingbeings with four limbs. e.g. elephant, cow, horse, bullock etc.
- **URAHPARISARP** - Livingbeings who crawl. e.g. snake, python etc.
- **BHUJPARISARP** - Livingbeings walking on forelimbs. e.g. rat, squirrel, lizard, mongoose etc.

Jalchar	1	Garbhaj	5	Paryapta	10
Sthalchar	3	Sammurchhim	5	Aparyapta	10
Khechar	1				
Total	5		10	Types	20

GARBHAJ - Livingbeings who are born from mother's womb due to the contact of their parents. **SAMMURCHHIM** - Livingbeings who are naturally born without the contact of parents.

20 TYPES OF PANCHENDRIYA TIRYANCH

- 1) Paryapta Garbhaj Jalchar
- 2) Paryapta Garbhaj Chatushpad
- 3) Paryapta Garbhaj Urahparisarp
- 4) Paryapta Garbhaj Bhujparisarp
- 5) Paryapta Garbhaj Khechar
- 6) Paryapta Sammurchhim Jalchar
- 7) Paryapta Sammurchhim Chatushpad
- 8) Paryapta Sammurchhim Urahparisarp
- 9) Paryapta Sammurchhim Bhujparisarp
- 10) Paryapta Sammurchhim Khechar
- 11) Aparyapta Garbhaj Jalchar
- 12) Aparyapta Garbhaj Chatushpad

- 13) Aparyapta Garbhaj Urahparisarp
- 14) Aparyapta Garbhaj Bhujparisarp
- 15) Aparyapta Garbhaj Khechar
- 16) Aparyapta Sammurchhim Jalchar
- 17) Aparyapta Sammurchhim Chatuspad
- 18) Aparyapta Sammurchhim Urahparisarp
- 19) Apatyapta Sammurchhim Bhujparisarp
- 20) Aparyapta Sammurchhim Khechar

TWO TYPES OF KHECHAR

- 1) ***Those who have featherwings*** - e.g. pigeon, sparrow, crow, parrot, peacock etc.
- 2) ***Those who have leather wings*** - e.g. bat, flying fox etc.

TWO TYPES OF BIRDS FROM ANOTHER POINT OF VIEW.

- 1) ***Those with extended wings*** - Their wings are extended even when they fly or sit.
- 2) ***Those with closed wings*** - Their wings are closed even when they fly or sit.

These two types of birds dwell outside the Manushya Lok (a region in which humanbeings can dwell).

The two types of khechar haven't been counted among the 20 types of Panchendriya tiryanch.

MANUSHYA

The fourteen rajloks (world of livingbeings) are composed of three sections - the upper section is called

Urdhvalok, the lower section is called Adholok, the middle section is called Tirchhalok. The earth on which we reside is Tirchhalok.

TIRCHHALOK :- Jambudweep is in the centre of the tirchhalok. It's circular in shape with a diameter of one lakh yojans (a measure to measure space).

Surrounding it from all the sides is ringshaped Lavansamudra. Its breadth is twice the diameter of Jambudweep. Surrounding it from all the sides is ringshaped Dhatkikhand. Its width is twice that of Lavansamudra. Surrounding it from all the sides is ringshaped Kalodadhisamudra. Its width is twice that of Dhatkikhand. Surrounding it from all the sides is ringshaped Pushkarvardweep. Its width is twice that of Kalodadhisamudra. Surrounding it from all the sides is ringshaped Pushkarvarsamudra. Its width is twice that of Pushkarvardweep.

Similarly, there are countless dweeps (islands) and samudras (oceans).

The last island is Swayambhuramandweep. Surrounding it is the last ocean - Swayambhuramansamudra.

MANUSHYALOK :- In the midst of Pushkarvardweep there is a ringshaped mountain called Manushottar parvat. The area within it is called Manushyalok. Thus, there are two and a half islands (Jambudweep, Dhatkikhand, Half Pushkarvardweep) and two oceans (Lavansamudra, Kalodadhisamudra) in Manushyalok.

THE EXTENSION OF MANUSHYALOK

Jambudweep	1 lakh yojans	Combining both the sides
Lavansamudra	4 lakh yojans	Combining both the sides
Dhatkikhand	8 lakh yojans	Combining both the sides
Kalodadhisamudra	16 lakh yojans	Combining both the sides
Pushkarvardweep (Half)	16 lakh yojans	Combining both the sides
Total	45 lakh Yojans	Combining both the sides

Humanbeings dwell only in Manushyalok. They can go out of it with the help of labdhi (an extraordinary power) or with the help of celestial beings, but their births and deaths never occur there.

JAMBUDWEEP

Jambudweep is divided into six mountains and seven kshetras (landscapes). They are respectively as follows from south to north.

LANDSCAPES

- 1) Bharat kshetra
- 2) Himvant kshetra
- 3) Harivarsh kshetra
- 4) Mahavideh kshetra
- 5) Ramyak kshetra
- 6) Hiranyavant kshetra
- 7) Ayravat kshetra

MOUNTAINS

- 1) Laghuhimvant parvat
- 2) Mahahimvant parvat
- 3) Nishadh parvat
- 4) Neelvant parvat
- 5) Rukmi parvat
- 6) Shikhari parvat

The landscapes and mountains in Dhatkikhhand are double in number to those in Jambudweep. The number of landscapes and mountains in half Pushkarvardweep is similar to that in Dhatkikhhand.

KARMABHUMI - The landscapes where the activities of asi (use of weapons), masi (business) and krishi (agriculture) are in practise are called Karmabhumis or the landscapes from where the livingbeings can attain emancipation are called Karmabhumis. In Jambudweep there are three Karmabhumis, viz -

- 1) Bharatkshetra,
- 2) Mahavidehkshetra,
- 3) Ayraatkshetra.

AKARMABHUMI - The landscapes where the yugliks dwel are called Akarmabhumis. In these kshetras a couple of male and female is born together. After childhood, they become husband and wife. When their life is not more than six months, they give birth to another couple. Their death is due to sneezing, yawning etc. without any pain. After death they become guests of heaven. They don't have to perform jobs, business etc. Owing to their good fortune, there are kalpavrikshas (trees which fulfil desires) in those landscapes. The yugliks receive all the necessary things such as - food, clothes, utensils, ornaments, musical instruments, gems etc. from them, without any efforts. There are such six Akarmabhumis in Jambudweep.

- | | |
|--------------------|-------------------------|
| 1) Himvant kshetra | 2) Harivarsh kshetra |
| 3) Devkuru | 4) Uttarkuru |
| 5) Ramyak kshetra | 6) Hiranyavant kshetra. |

In the centre of Mahavideh kshetra, there is Meru-parvat. (the tallest mountain). Uttarkuru is in the north of

Meruparvat and Devkuru is in the south of Meruparvat.

Totally there are three Karmabhumis and six Akarmabhumis in Jambudweep. In Dhatkikhand, there are six Karmabhumis and twelve Akarmabhumis. Similarly, there are six Karmabhumis and twelve Akarmabhumis in Pushkarvardweep.

So, there are totally fifteen Karmabhumis and thirty Akarmabhumis in the two and a half islands.

NAMES OF FIFTEEN KARMABHUMIS

5	Bharatkshetras	(1 in Jambudweep + 2 in Dhatkikhand + 2 in Pushkarvardweep)
5	Ayравatkshetras	(1 in Jambudweep + 2 in Dhatkikhand + 2 in Pushkarvardweep)
5	Mahavidehkshetras	(1 in Jambudweep + 2 in Dhatkikhand + 2 in Pushkarvardweep)

NAMES OF THIRTY AKARMABHUMIS

5	Devkurus	(1 in Jambudweep + 2 in Dhatkikhand + 2 in Pushkarvardweep)
5	Uttarkurus	(1 in Jambudweep + 2 in Dhatkikhand + 2 in Pushkarvardweep)

5	Harivarshkshetras	(1 in Jambudweep + 2 in Dhatkikhand + 2 in Pushkarvardweep)
5	Ramyakkshetras	(1 in Jambudweep + 2 in Dhatkikhand + 2 in Pushkarvardweep)
5	Himvantkshetras	(1 in Jambudweep + 2 in Dhatkikhand + 2 in Pushkarvardweep)
5	Hiranyavantkshetras	(1 in Jambudweep + 2 in Dhatkikhand + 2 in Pushkarvardweep)

56 ANTARDWEEPS - From the eastern and the western ends of Laghuhimvantparvat and Shikhriparvat two-two pieces of lands in the shape of molartooth have projected in Lavansamudra. Totally there are eight such pieces. There are seven-seven islands on each of them. Thus, there are 56 islands overall. They are called Antardweeps.

DIVISIONS OF MANUSHYA

15 Manushyas of Karmabhumis

30 Manushyas of Akarmabhumis

56 Manushyas of Antardweeps.

101 Total types

Each of these 101 types are further divided into two subdivisions namely garbhaj and sammurchhim. Thus the total comes to 202. Again each of the garbhaj manushyas are further divided into two subdivisions - paryapta and aparyapta. The sammurchhim manushyas don't have any subdivisions because they are aparyapta only. Thus, the total of divisions of manushyas is 303.

- 101 Garbhaj Paryapta Manushya
 101 Gharbhaj Aparyapta Manushya
 101 Sammurchhim Aparyapta Manushya.

Totally 303 types.

Q. :- Where are the Sammurchhim Manushyas produced and what are their features ?

Ans. :- Sammurchhim Manushyas are produced in urine, excreta, phlegm, dirt of nose, vomit, pus, blood, bile, semen, cough, mucus of nose, spittle, sweat, dirty places such as ditches of cities etc. When the abovementioned things get separated from a humanbody, an antarmuhurat (within 48 mins.) later countless sammurchhim manushyas are produced in them. Their life span is of an antarmuhurat. Their height is of angul (width of a finger), countless. They die before completing the paryaptis proper for them.

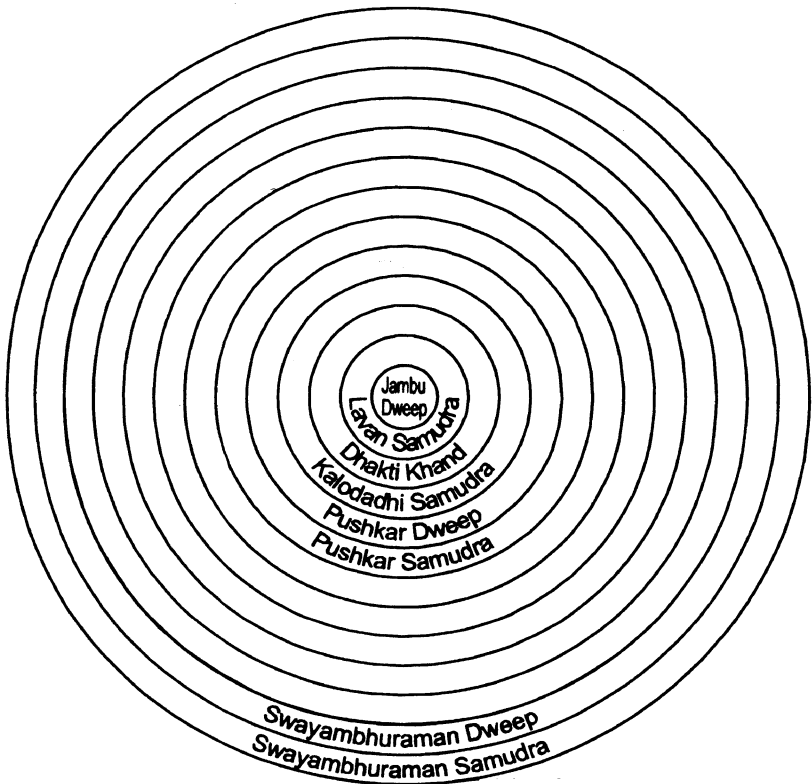
KILLING OF SAMMURCHHIM MANUSHYAS **AND THEIR PROTECTION**

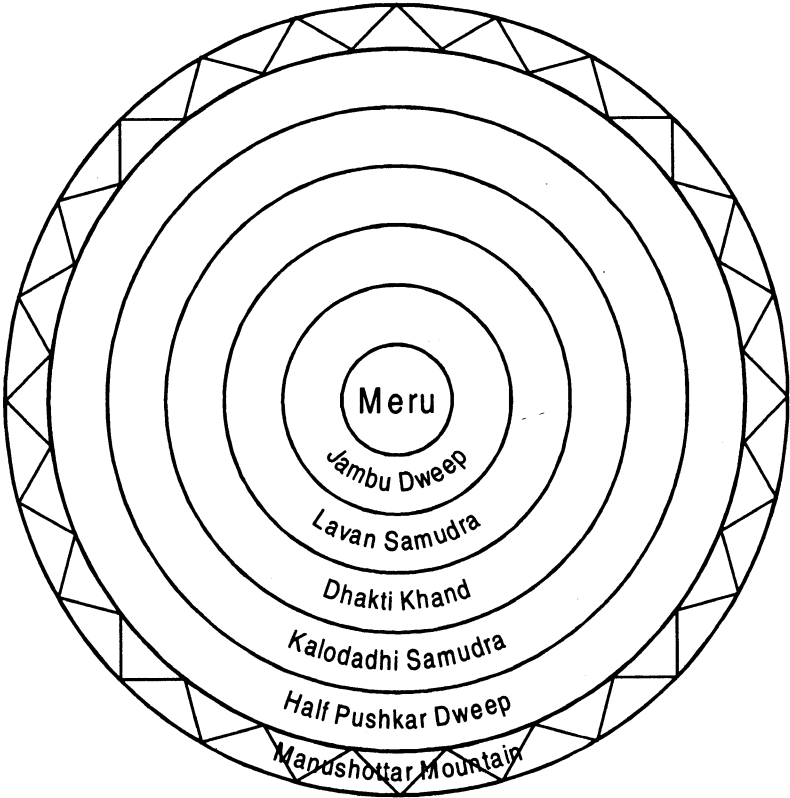
Leaving food after eating, removing urine and excreta in gutters, spitting spittle and phlegm anywhere in the way, putting a glass after drinking water again in the pot without drying it, countless sammurchhim manushyas are produced in those things after antarmuhurat. After their production the cycle of their births and deaths continues. So, everyone must be very careful to protect them.

After eating one should clean the vessels with water, drink that water, dry the vessels with a piece of cloth, wash the piece of cloth with water in a vessel and pour the water on ground separately. One should go to toilet in open ground out of the village or city. One should remove urine in a spacious area so that it dries within fortyeight mins.

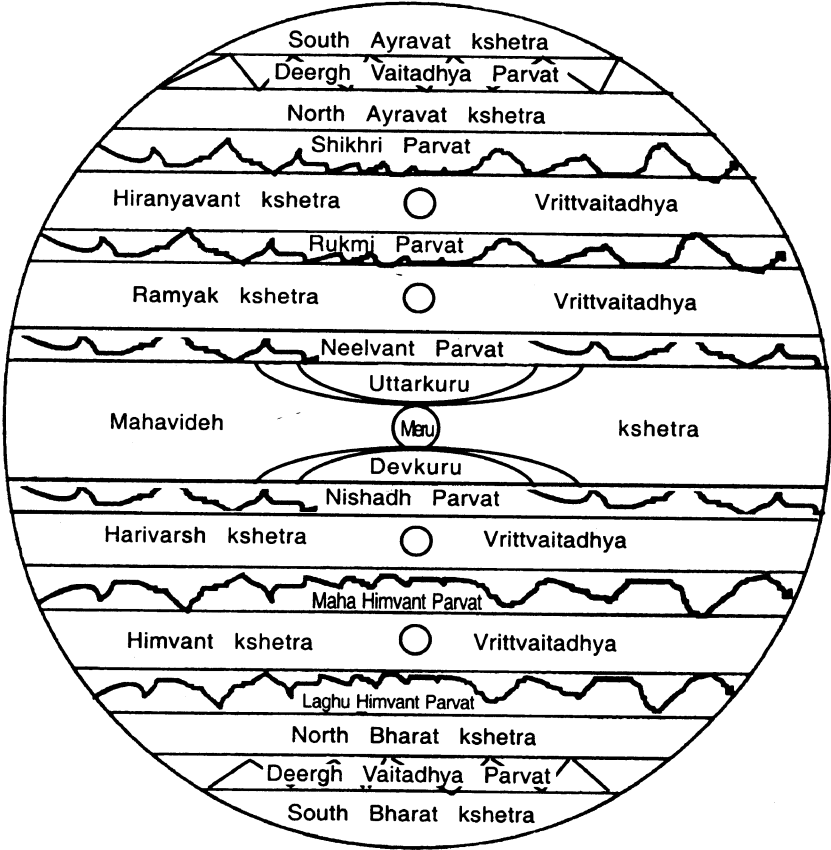
One should mix the spittle, phlegm etc. in sand. One should take water from a pot by a dry glass and after drinking water he should dry it. One should dry the clothes wet by perspiration. By practising such deeds one can save the sammurchhim manushyas ,and thus save his own soul from their killing.

TIRCHHALOK

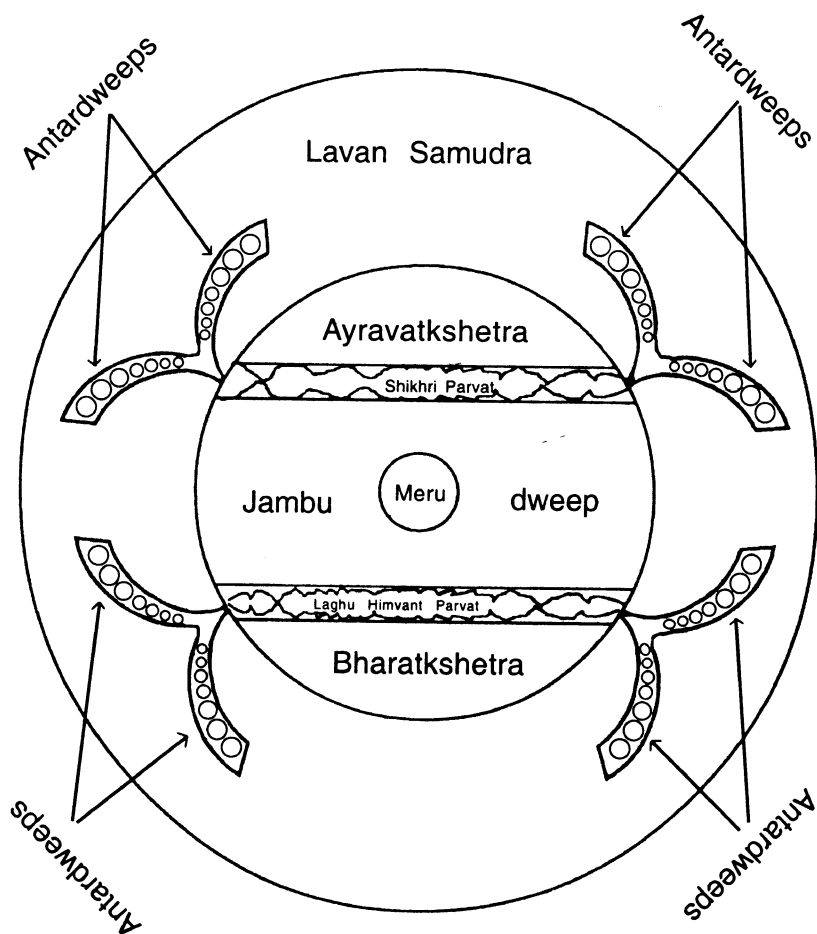


MANUSHYALOK

JAMBUDWEEP



56 ANTARDWEEPS



DEV (DEITIES)

They can be divided into four principle divisions

- 1) 25 Bhavanpati, 2) 26 Vyantar,
3) 10 Jyotish, 4) 38 Vaimanik.

1) Bhavanpati	15	Parmadhami
	10	Asurkumar etc.
	25	Total
2) Vyantar	8	Vyantar
	8	Vanvyantar
	10	Tiryagjrumbhak
	26	Total
3) Jyotish	5	Char
	5	Achar
	10	Total
4) Vaimanik	24	Kalpopanna
	14	Kalpatit
	38	Total

PARMADHAMI - They are the celestial beings who impose torture on the infernal beings of hell. They harass the infernal beings only due to curiosity and doing so, they become happy. They belong to the category of Asurnikaay, but due to the prominence of the work done by them, they are counted separately.

BHAVANPATI - The thickness of the earth on which we are dwelling is 1,80, 000 yojans. From these, removing 1000 yojans up and 1000 yojans below, 10 types of Bhavanpati deities such as Asurkumar etc reside in the middle 1,78, 000 yojans. They are extremely happy there.

VYANTAR - Among the first 1000 yojans of the earth Ratnaprabha, removing 100 yojans above and 100 yojans

below, there are marvellous and fascinating cities of vyantar deities in the middle 800 yojans.

VANVYANTAR - This is a subdivision of Vyantar. Among the first 100 yojans of the earth Ratnaprabha, removing 10 yojans above and 10 yojans below, there are dwelling places of vanvyantar deities in the middle 80 yojans.

TIRYAGJRUMBHAK - They also belong to the Vyantar speices. They shower wealth, grains, diamonds, gold, gems etc. in the houses of Lord Tirthankars during their birth etc.

JYOTISH - Jyotish vimans (dwelling places of celestialbeings) are located within a span of 110 yojans from 790 yojans to 900 yojans above the surface of earth. They are of five types 1) the moon , 2) the sun, 3) the planet, 4) the constellation, 5) the star. The moon etc. which we visualize are vimans. Celestialbeings reside in them and live a delightful life.

CHAR - The Jyotish vimans of the moon etc. which are inside the two and a half dweeps and are revolving around the Meruparvat are called Char.

ACHAR - The Jyotish vimans of the moon etc. which are outside the two and a half dweeps and are standstill are called Achar.

LOCATIONS OF THE MOON ETC.

The existence of stars is at 790 yojans above the earthsurface.

- After them, 10 yojans above, the suns are dwelling.
- After them, 80 yojans above, the moons are dwelling.
- After them, 4 yojans above, the constellations are dwelling.
- After them, 16 yojans above, the planets are dwelling.

VAIMANIK - Countless yojans above the jyotish-vimans where a raj (a measure to measure space) is completed from the earth surface, the vimans of Vaimanik deities start.

KALPOPANNA - The heavens of vaimaniks where there is an arrangement of Indra, Samanik, (deities equal to Indra), commander-in-chief, army, assembly etc. are called Kalpopanna heavens.

They are of 24 types :	12	Devloks
	9	Lokantiks
	3	Kilbishiyas
<hr/>		
Total	24	types
<hr/>		

12 DEVLOKS (HEAVENS)

- | | | |
|----------------|----------------|-------------|
| 1) Saudharma, | 5) BrahmaloK, | 9) Anat, |
| 2) Ishaan, | 6) Lantak, | 10) Pranat, |
| 3) Sanatkumar, | 7) Mahashukra, | 11) Aran, |
| 4) Mahendra, | 8) Sahasrar, | 12) Achyut. |

9 LOKANTIKS :- They dwell in the fifth heaven. From there they would attain humanlife and then attain liberation. So, lok = sansar, ant = end, they are at the end of sansar and are thus called Lokantik. When the Lord tirthankars accept ascetism, Lokantik deities come, a year before, to request them to accept ascetism. The Lords themselves are aware of their time to renounce the world. But it's a custom of the lokantik dieties, so, they have to fulfil it.

KILBISHIYAS :- Deities who are mean like scavengers are called Kilbishiyas. They dwell beneath the first, second, third, fourth and sixth heavens.

KALPATIT	9	Grayveyak
	<u>5</u>	Anuttar
Total	<u>14</u>	types

Above the 12 heavens, there are 9 vimans of 9 grayveyaks. Above them, there are five vimans of anuttar in a single plane - one in the middle and four in the four directions.

TOTAL DIVISIONS OF DEITIES

Bhavanpati	25
Vyantar	26
Jyotish	10
Vaimanik	38
<u>Total</u>	<u>99</u>

99	Paryapta
99	Aparyapta
<u>198</u>	<u>Types</u>

TOTAL DIVISIONS OF SANSARI LIVINGBEINGS.

Sthavar (Ekendriya)	22
Vikalendriya	6
Narak	14
Panch. Triyanch	20
Manushya	303
Dev (Deities)	198
<u>Total</u>	<u>563</u> Types

NOW WE SHALL DISCUSS ABOUT FIVE FEATURES OF LIVINGBEINGS

- 1) Bodyheight or bodylength
- 2) Lifespan,
- 3) Kaaysthiti,
- 4) Pran,
- 5) Yoni.

1) BODYHEIGHT / BODYLENGTH

MINIMUM - The height of all the livingbeings at the first moment of existence is angul
countless

MAXIMUM - Badar Pratyek Vanaspatikaay - more than 1000 yojans.

- Rest Sthavars- angul
countless
- Beindriya - 12 yojans
- Teindriya - 3 Gaus
- Chaurindriya - 1 yojan
- Aparyapta Sammurchhim Manushya- angul
countless

PANCHENDRIYA TIRYANCH

Garbhaj Jalchar	1000 Yojans
Garbhaj Urahparisarp	1000 Yojans
Garbhaj Bhujparisarp	2 to 9 Gaus
Garbhaj Chatushpad	6 Gaus
Garbhaj Khechar	2 to 9 Dhanushyas
Sammurchhim Jalchar	1000 Yojans
Sammurchhim Urahparisarp	2 to 9 Yojans
Sammurchhim Bhujparisarp	2 to 9 Dhanushyas
Sammurchhim Chatushpad	2 to 9 Gaus
Sammurchhim Khechar	2 to 9 Dhanushyas

Fishes with maximum length are seen in Swayambhuraman ocean.

Snakes, lizards etc. with maximum lengths are seen outside the two and a half dweeps.

Elephants with maximum heights are seen in Devkuru and Uttarkuru.

NAARKI

Hell	Dhanushyas	Hands	Anguls
First	7	3	6
Second	15	2	12
Third	31	1	-
Fourth	62	2	-
Fifth	125	-	-
Sixth	250	-	-
Seventh	500	-	-

MANUSHYA

Avsarpini	Utsarpini	Body height
First era	Sixth era	3 Gaus
Second era	Fifth era	2 Gaus
Third era	Fourth era	1 Gau
Fourth era	Third era	500 Dhanushyas
Fifth era	Second era	7 Hands
Sixth era	First era	2 Hands

DIETIES

Bhavanpati	7 Hands
Vyantar	7 Hands
Jyotish	7 Hands
First - Second Heaven	7 Hands
Third - Fourth Heaven	6 Hands
Fifth - Sixth Heaven	5 Hands
Seventh - Eighth Heaven	4 Hands
Ninth to Twelveth Heaven	3 Hands
Nine Grayveyaks	2 Hands
Five Anuttars	1 Hand

UTTAR - VAIKRIYA BODY :- A body, different from the original body, developed by deities, infernal beings, labdhi-possessing humanbeings and animate beings occasionally is called Uttar-vaikriya body.

- | | | |
|----|----------|----------------------------|
| 1) | Naarki | - double the original body |
| 2) | Tiryanch | - 200 to 900 yojans. |
| 3) | Manushya | - 1 lakh yojans + 4 anguls |
| 4) | Deities | - 1 lakh yojans |

TABLE OF MEASURES

8 barleys	= 1 angul (finger)
12 anguls	= 1 span
2 spans	= 1 hand
4 hands	= 1 dhanushya (bow)
2000 dhanushyas	= 1 gau (Nearly 1½ miles)
4 gaus	= 1 yojan

2) LIFESPAN

The time limit for which a livingbeing dwels in a body is called lifespan.

MINIMUM

Deities, Naarkis - 10,000 years. Rest - Antarmuhurat

MAXIMUM

Sukshma living beings	- antarmuhurat
Sadharan Vanaspatikaay	- antarmuhurat
Sammurchhim Manushya	- antarmuhurat
Aparyapta	- antarmuhurat
Paryapta Badar Prithvikaay	- 22,000 years
Paryapta Badar Apkaay	- 7,000 years
Paryapta Badar Teukaay	- 3 daynights
Paryapta Badar Vaukaay	- 3,000 years
Paryapta Badar Pratyek Vanaspatikaay	- 10,000 years

Beindriya	- 12	years
Teindriya	- 49	days
Chaurindriya	- 6	months

PANCHENDRIYA TIRYANCH

Garbhaj Jalchar	1 crore purva [☆]
Garbhaj Urahparisarp	1 crore purva
Garbhaj Bhujparisarp	1 crore purva
Garbhaj Chatushpad	3 palyopam [‡]
Garbhaj Khechar	palyopam , countless
Sammurchhim Jalchar	1 crore purva
Sammurchhim Urahparisarp	53,000 years
Sammurchhim Bhujparisarp	42,000 years
Sammurchhim Chatushpad	84,000 years
Sammurchhim Khechar	72,000 years

MANUSHYA

Avsarpini	lifespan
First era	3 palyopams
Second era	2 palyopams
Third era	1 palyopam
Fourth era	1 crore purva
Fifth era	130 years
Sixth era	20 years

- In Utsarpini, exactly opposite should be known.
- In Devkuru and Uttarkuru there is always first era.
- In Harivarsh kshetra and Ramyak kshetra there is always second era.
- In Himvant kshetra and Hiranyavant kshetra there is always third era.
- In Mahavidehkshetra there is always fourth era.

☆ 1 purva = 7,05,60,00,00,00,000 years. ‡ 1 palyopam = countless years.

NAARKI

Hells	Minimum	Maximum
First	10,000 years	1 sagropam
Second	1 sagropam	3 sagropams
Third	3 sapropams	7 sagropams
Fourth	7 sapropams	10 sagropams
Fifth	10 sagropams	17 sapropams
Sixth	17 sagropams	22 sagropams
Seventh	22 sagropams	33 sagropams

DEITIES

Types	Minimum	Maximum
Bhavanpati	10,000 years	More than a sagropam
Vyantar	10,000 years	1 palyopam
Jyotish	1/8 palyopam	1 palyopam + 1 lakh yrs
Vaimanik	1 palyopam	33 sagropam

PALYOPAM :- Dig a circular well, a yojan deep and a yojan in diameter. Make countless pieces of the hairs of the yugliks. Fill the well closely with the hair - pieces. Take out a single piece after every hundred years. The total time taken to empty the well in this way is called one Palyopam.

10 x crore x crore palyopams = 1 Sagropam

10 x crore x crore sagropams = 1 Utsarpini

10 x crore x crore sagropams = 1 Avsarpini

20 x crore x crore sagropams = 1 Kaalchakra

Infinite Kaalchakras = 1 Pudgal Paravart

3) KAAYSTHITI

The time-limit for which a livingbeing takes birth in the same type, after death, incessantly is called Kaaysthiti.

Prithvikaay to Pratyek Vanaspatikaay	Countless Kaalchakras
Sadharan Vanaspatikaay	Infinite Kaalchakras
Vikalendriya	Countable years
Manushya, Panchendriya Tiryanch	7-8 lives
Deities - Naarkis	1 life

i.e. deities and naarkis never take birth as deities or naarkis in the very next life.

4) PRAN (VITALITY)

- **EKENDRIYA** (4 Prans) :- 1) Skin, 2) Physical power, 3) Respiration, 4) Life
- **BEINDRIYA** (6 Prans) :- 1) Skin, 2) Tongue, 3) Physical power, 4) Vocal power, 5) Respiration, 6) Life.
- **TEINDRIYA** (7 Prans) :- Abovementioned 6 + Nose
- **CHAUINDRIYA** (8 Prans) :- Abovementioned 7 + Eyes
- **ASANGNI PANCHENDRIYA** (9 Prans) :-
(Panchendriyas without mental power)
Abovementioned 8 + Ears
- **SANGNI PANCHENDRIYA** (10 Prans) -
(Panchendriyas with mental power)
Abovementioned 9 + Mental power.

PARYAPTI

- **EKENDRIYA** (4) :- 1) Ahaar, 2) Shareer, 3) Indriya, 4) Shvashochhvas.
- **VIKALENDRIYA** (5) } Abovementioned 4
- **ASANGNI PANCHENDRIYA** } + Bhasha
- **SANGNI PANCHENDRIYA** (6) :- Abovementioned 5 + Manah.

5) YONI

The places where the livingbeings are produced are called Yonis.

There are countless places for the production of livingbeings. But many places with similar colour, smell, taste and touch have been included in a single yoni. So, the yonis are 84 lakhs.

Prithivikaay	7 lakhs
Apkaay	7 lakhs
Teukaay	7 lakhs
Vaukaay	7 lakhs
Pratyek Vanaspatikaay	10 lakhs
Sadharan Vanaspatikaay	14 lakhs
Beindriya	2 lakhs
Teindriya	2 lakhs
Chaurindriya	2 lakhs
Deities	4 lakhs
Naarkis	4 lakhs
Panchendriya Tiryanh	4 lakhs
Manushya	14 lakhs
Total	84 lakhs

Elements of Jeev-vichar are completed.



LITERAL MEANINGS OF THE GATHAS OF JEEV-VICHAR

ભુવણ-પર્થવં વીરં નમિભિણ ભણામિ અબુહ-બોહત્યં ।
જીવ-સર્વં કિંચિ વિ, જહ ભણિયં પુવ્વ-સૂરીહિં ॥૧॥

- 1) Lord Mahaveer is like a lamp in the universe. After bowing to him, I tell the nature of livingbeings in short, as narrated by the late acharyas, for the knowledge of ignorant livingbeings.

જીવા મુક્તા સંસારિણો ચ, તસ થાવરા ચ સંસારી ।
પુટવિ જલ જલણ વાણિ, વણસ્સર્થ થાવરા નેથા ॥૨॥

- 2) There are livingbeings of two types - Mukta and Sansari.

ફલિહમણિચણ વિદ્દુમ, હિંગુલ હરિયાલ મણસિલ રસિંદા ।
કણગાર્થ ધાઉ સેટી, વણ્ણિય અરણેટ્ટય પલેવા ॥૩॥

- 3) Sansari livingbeings are again of two types - Tras and Sthavar. Prithvikaay(Earth), Apkaay(water), Teukaay(fire), Vaukaay(wind), and Vanaspatikaay (vegetation) are Sthavars.

અબ્ભય તૂરી ઊસં, મટ્ટી-પાહાણ-જર્થઓ હેગા ।
સોવીરંજણ લૂણાર્થ, પુટવિ-ભેઆર્થ ઈચ્ચાર્થ ॥૪॥

- 4) Quartz, gems, ruby, cinnabar, hadtal, mansheel, mercury, metals such as gold, chalk, redclay, arneto, parevo, mica, tejanturi, soda, clay, different types of stones, antimony, salt etc. are different kinds of Prithvikaay.

ભોમંતરિકખ-મુદ્દગં, ઓસા હિમ કરગ હરિતણૂ મહિઆ ।
હુંતિ ઘણોદહિમાર્થ, ભેયાણેગા ચ આઉસ્સ ॥૫॥

- 5) Water from earth, rainwater, dew, ice, hail, water

oozing out on plants, fog, ghonodadhi etc. are different kinds of Apkaay.

**ઈંગાલ જાલ મુમ્મુર, ઉક્કાસણિ કણગવિજ્જુમાઈઆ ।
અગણિ-જિયાણં ભેયા, નાયવ્વા નિઉણ-બુહ્દીએ ॥૬॥**

- 6) Burning coal, flame, spark, the line of light caused by a falling star, lightening etc. are different kinds of Teukaay to be known with sharp intelligence.

**ઉલ્ભામગ ઉક્કલિયા, મંડલિ મહ સુહ્દ ગુંજવાયા ચ ।
ઘણ-તણુ-વાયાઈઆ, ભેયા ખલુ વાઉકાયસ્સ ॥૭॥**

- 7) Wind blowing at heights, wind blowing on land, whirlwind, bigwind, ghanvat, tanvat etc. are different kinds of Vaukaay.

**સાહારણ પતેઆ, વણસ્સઈજુવા દુહા સુએ ભણિયા ।
જેસિમણંતાણં તણૂ એગા સાહારણા તે ઉ ॥૮॥**

- 8) Vanaspati livingbeings are predicated of two types in scriptures namely - Sadharan and Pratyek. A single body of infinite livingbeings is called Sadharan. They are as follows-

**કંદા અંકુર કિસલય, પણગા સેવાલ ભૂમિફોડા ચ ।
અલ્લયતિય ગજ્જર મોત્થ વત્થુલા થેગ પલ્લંકા ॥૯॥**

**કોમલ ફલં ચ સવ્વં, ગૂટસિરાઈં સિણાઈં-પત્તાઈં ।
થોહરિ કુંઆરિ ગુગ્ગુલિ, ગલોય પમુહાઈં છિન્નરુહા ॥૧૦॥**

- 9-10) Onion, sprout, tendershoot of plants, moss, fungus, bhumisfot, green ginger, wet turmeric, kachuro, carrot, moth, vathula, theg, pallank, all types of tender fruits, leaves of jute with hidden fibres, thor, kunvaar, guggal, galo etc.

**ઈચ્છાઈણો અણેગે, હવંતિ ભેયા અણંતકાયાણં ।
તેસિં પરિજાણત્યં, લક્ષણ-મેયં સુએ ભણિઅં ॥૧૧॥**

- 11) There are many such types of anantkaays. Features described in scriptures to identify them are as follows -

**ગૂઢસિર-સંધિ-પવ્વં, સમભંગ-મહીરુગં ચ છિન્નરુદં ।
સાહારણં સરીરં, તવ્વિપરીઅં ચ પત્તેયં ॥૧૨॥**

- 12) Joints, portion between two joints, fibres are hidden. They can be divided evenly. After cutting if sown they grow again. Such is the body of Sadharan Vanaspatikaay. Contradictory is that of Pratyek Vanaspatikaay.

**એગ સરીરે એગો, જીવો જેસિં તુ તે ચ પત્તેયા ।
ફલ ફૂલ છલ્લિ કઢ્ઠા, મૂલગ પત્તાણિ બીયાણિ ॥૧૩॥**

- 13) Those who have a single livingbeing in a single body are called Pratyek Vanaspatikaay. e.g. fruits, flowers, skin, stem, roots, leaves, seeds etc.

**પત્તેયતરું મુતું, પંચ વિ પુટવાઈણો સયલ લોએ ।
સુહુમા હવંતિ નિયમા, અંતમુહુતાઉ અદ્દિદ્દસા ॥૧૪॥**

- 14) Except Pratyek Vanaspatikaay the rest Sukshma livingbeings such as Prithvi etc. are widespread in the entire universe. Their lifespan is of antarmuhurat. They are invisible.

**સંખ કવકુચ ગંડુલ, જલોચ ચંદણગ અલસ લહગાઈ ।
મેહરિ કિમિ પૂઅરગા, બેઈદિય માઈવાહાઈ ॥૧૫॥**

- 15) Conch, seashells, gandul, jalo, aksh, earthworm, laliya etc., mehri, bellyworms, pora, chudel etc., are Beindriya livingbeings.

ગોમી મંકણ જૂઆ, પિપીલિ ઉદેહિયા ચ મક્કોડા ।
 ઈલ્લિય ઘચમિલ્લીઓ, સાવચ ગોકીડ જઈઓ ॥૧૬॥
 ગદ્દહય ચોરકીડા, ગોમચકીડા ચ ઘજ્જકીડા ચ ।
 કુંથુ ગોવાલિય ઇલિયા તેઈદિય ઇંદગોવાઈ ॥૧૭॥

- 16-17) Centipede, bug, louse, ant, termite, blackant, ial, ghimel, sava, gingoda, gaddhaiya, excretaworms, dungworms, grainworms, kanthva, gopalika, snail etc., are Teindriya livingbeings.

ચઉરિદિયા ચ વિચ્છૂ, ટિંકુણ ભમરા ચ ભમરિયા તિહા ।
 મચ્છિય ડંસા મસગા, કંસારી કવિલ ડોલાઈ ॥૧૮॥

- 18) Scorpion, mosquito, wasp, bee, locust, fly, dans, cricket, spider, grasshopper etc..are Chaurindriya livingbeings.

પંચિંદિયા ચ ચઉહા, નારય તિરિયા મણુસ્સ દેવા ચ ।
 નેરઘયા સતપિહા, નાયવ્યા પુટવિ-ભેએણં ॥૧૯॥

- 19) Panchendriya livingbeings are of four types - naarki (infernal beings), tiryanch (antimate beings), manushya (human beings), dev (deities). Due to seven types of earths, naarkis are also of seven types.

જલચર થલચર ખચરા, તિવિહા પંચિંદિયા તિરિકખા ચ ।
 સુસુમાર મચ્છ કચ્છવ, ગાહા મગરા ચ જલચારી ॥૨૦॥

- 20) Panchendriya tiryanch are of 3 types - Jalchar (aquatic), Sthalchar(living on land), and Khechar (birds). Susumaar, fish, tortoise, alligator, crocodile etc. are jalchars.

ચઉપચ ઉરપરિસપ્પા, ભુયપરિસપ્પા ચ થલચરા તિવિહા ।
 ગો-સપ્પ-નઉલ-પમુહા, બોધવ્યા તે સમાસેણં ॥૨૧॥

- 21) Sthalchars are of 3 types - Chatushpad (with four

limbs), Urahparisarp(crawling) and Bhujparisarp (walking with forelimbs). They are cow, snake, mongoose etc. respectively.

**ખચરા રોમચપકળી, ચમ્મચપકળી ચ પાયડા ચેવ ।
નરલોગાઓ બાહિં, સમુગ્ગપકળી વિચયપકળી ॥૨૨॥**

- 22) Birds with feather-wings and leather-wings are wellknown. Birds with closed wings and extended wings are seen out of manushyalok.

**સવ્વે જલ-ચલ-ખચરા, સમુચ્છિમા ગબ્ભયા દુહા હુંતિ ।
કમ્મા-કમ્મગભૂમિ-અંતરદીવા મણુસ્સા ચ ॥૨૩॥**

- 23) Each of Jalchars, Sthalchars and Khechars are of two types - Sammurchhim (naturally produced) and Garbhaj(produced from mother's womb). Manushyas are of three types- dwelling in Karmabhumis, dwelling in Akarmabhumis and dwelling in Antarpweeps.

**દસહા ભવણાહિવર્ધ, અઙ્કવિહા વાણમંતરા હુંતિ ।
જોદસિયા પંચવિહા, દુવિહા વેમાણિયા દેવા ॥૨૪॥**

- 24) Bhavanpatis are of 10 types, Vyantars are of eight types, Jyotish are of five types and Vaimaniks are of two types.

**સિદ્ધા પનરસ-ભેયા, તિત્થા-તિત્થાઈ સિદ્ધ-ભેએણં ।
એએ સંખેવેણં, જીવ-વિગપ્પા સમક્ખાયા ॥૨૫॥**

- 25) The siddhas (liberated souls) are of fifteen types such as Tirthsiddh, Atirthsiddh etc. Thus, types of livingbeings have been described.

**એએસિં જીવાણં, સરીર-માઊ ઠિઈ સકાયંમિ ।
પાણા-જોણિ-પમાણં, જેસિં જં અત્થિ તં ભણિમો ॥૨૬॥**

- 26) Now, I shall describe the bodies (body heights),

lifespans, kaaysthititis, prans and yonipraman of these (above mentioned) livingbeings.

અંગુલ-અસંખ-ભાગો, સરીર-મેગિંદિયાણ સવ્વેસિં ।

જોયણ-સહસ્ત્ર-મહિયં, નવરં પત્તેય-રુક્ખાણં ॥૨૭॥

- 27) The bodylength of all the ekendriya livingbeings is angul , countless. But the body-length of pratyek vanaspatikaay is more than a thousand yojans.

બારસ જોયણ તિજોવ, ગાઉઆ જોયણં ચ અણુક્કમસો ।

બેઠંદિય તેઠંદિય, ચઉરિંદિય દેહ-મુચ્ચતં ॥૨૮॥

- 28) The bodylengths of beindriya, teindriya and chaurindriya are twelve yojans, three gaus and one yojan respectively.

ઘણુસયપંચ-પમાણા, નેરઈયા સત્તમાઈ પુટવીએ ।

તત્તો અહ્મદ્દુલા, નેચા રચણખ્ખહા જાવ ॥૨૯॥

- 29) The bodyheight of the naarkis of the seventh hell is five hundred dhanushyas (bows). The bodyheights of the naarkis in the previous hells till Ratnaprabha are half-half.

જોયણ સહસ્ત્રમાણા, મચ્છા ઉરગા ય ગબ્ભયા હંતિ ।

ધણુહ-પુહુતં પઠ્ઠીસુ, ભુચારી ગાઉઅ-પુહુતં ॥૩૦॥

- 30) The bodylength of fishes (jalchars) and garbhaj urahparisarp is thousand yojans. The bodylength of birds (khechars) is dhanushya prithaktva (a number between 2 and 9) and that of bhujparisarp is 2 to 9 gaus.

ખચરા ધણુહપુહુતં, ભુચગા ઉરગા ચ જોયણપુહુતં ।

ગાઉચ પુહુત મિત્તા, સમુચ્છિમા ચઉપ્પયા ભણિયા ॥૩૧॥

- 31) The body lengths of sammurchhim khechars and

sam.bhujparisarps is 2 to 9 dhanushyas, of
sam.urahparisarps is 2 to 9 yojans and of
sam.chatushpads is 2 to 9 gaus.

છચ્ચેવ ગાઉઆઇં, ચઉપ્પયા ગબ્ભયા મુણેયવ્વા ।

કોસતિગં ચ મણુસ્સા, ઉક્કોસસરીર-માણેણં ॥૩૨॥

32) The bodylengths of garbhaj chatushpads is six gaus and of humanbeings is three gaus.

ઈસાણંતસુરાણં, રચણીઓ સત્ત હુંતિ ઉચ્ચતં ।

દુગ દુગ દુગ ચઉ ગેવિજ્જડણુતરે ઇક્કિક્ક-પરિહાણી ॥૩૩॥

33) The bodylength of deities till the second heaven is seven hands. After that one-one hand should be decreased in the next two, two, two, four heavens, grayveyaks and anuttars respectively.

બાવીસા પુટવીએ, સત્ત ચ આઉસ્સ તિન્નિ વાઉસ્સ ।

વાસ સહસ્સા દસ તરુ-ગણાણ તેઉ તિરતાઉ ॥૩૪॥

34) The lifespan of prithvikaay is 22,000 yrs., of apkaay is 7,000 yrs., of vaukaay is 3,000 yrs., of pratyek vanaspatikaay is 10,000 yrs. and of teukaay is three daynights.

વાસાણિ બારસાઉ, બેઇંદિયાણં તેઇંદિયાણં તુ ।

અઉણપન્ન દિણાઇં, ચઉરિંદીણં તુ છમ્માસા ॥૩૫॥

35) The lifespan of beindriya is twelve yrs., of teindriya is 49 days and of chaurindriya is six months.

સુર-નેરઘયાણ હિઇં, ઉક્કોસા સાગરાણિ તિત્તિં ।

ચઉપય તિરિયમણુસ્સા, તિન્નિ ચ પલિઓવમા હુંતિ ॥૩૬॥

36) The maximum lifespan of deities and naarkis is 33 sagropams (countless yrs.), of chatushpads and manushyas is 3 palyopams (countless yrs.)

**જલચર-ઉર ભુયગાણં, પરમાણિ હોઈ પુવ્વ કોડીઓ ।
પક્ષીણં પુણ ભણિઓ, અસંખભાગો ચ પલિયસ્સ ॥૩૭॥**

- 37) The maximum life span of jalchars, urahparisarps and bhuiparisarps is one crore purva, of birds is palyopam , countless.

**સવ્વે સુહુમા સાહારણા ચ સમુચ્છિમા મણુસ્સા ચ ।
ઉક્કોસ જહન્નેણં, અંતમુહુતં ચિય જિયંતિ ॥૩૮॥**

- 38) The maximum and minimum lifespans of sukshmas, sadharan vanaspatikaays, sam.manushyas is antarmuhurat (within 48 mins.)

**ઓગાહણાઉ-માણં, એવં સંખેવઓ સમક્ખાયં ।
જે પુણ ઇત્થ વિસેસા, વિસેસ-સુતાઉ તે નેયા ॥૩૯॥**

- 39) Thus, body lengths and lifespans are briefly described. More about them can be known from specific scriptures.

**એગિંદિયા ચ સવ્વે, અસંખ-ઉસ્સપ્પિણી સકાયંભિ ।
ઉવવજ્જંતિ ચયંતિ ચ, અણંતકાયા અણંતાઓ ॥૪૦॥**

- 40) All the ekendriyas can take births and deaths in the same specy for countless utsarpinis. Anantkaays can take births and deaths in the same specy for infinite utsarpinis.

**સંખિજ્જ સમા વિગલા, સત્તકલ્પવા પહિંદિતિરિમણુઆ ।
ઉવવજ્જંતિ સકાએ, નારય દેવા ચ નો ચેવ ॥૪૧॥**

- 41) Vikalendriyas can take births and deaths in the same specy for countable yrs., Panch.triyanchs and manushyas can take births and deaths in the same specy for 7-8 lives. Naarkis and deities never take birth in the same specy in the very next life.

દસહા જિયાણ પાણા, ઇંદિય ઊસાસ આઉ બલરૂવા ।

એગિંદિએસુ ચઉરો, વિગલેસુ છ સત્ત અટ્ટેવ ॥૪૨॥

- 42) The prans of livingbeings are of 10 types - five senses, respiration, life and three powers. Ekendriyas have four prans, viklendriyas have six, seven, eight prans respectively.

અસન્નિ સન્નિ પંચિંદિએસુ, નવ દસ કમેણ બોધવ્વા ।

તેહિં સહ વિષ્ણઓગો, જુવાણં ભજ્જએ મરણં ॥૪૩॥

- 43) Asangni (without mind) panch. and sangni (with mind) panch. have respectively nine and ten prans. Separation of prans is called death of livingbeings.

એવં અણોરપારે, સંસારે સાયરંમિ ભીમંમિ ।

પત્તો અણંતજુત્તો જુવેહિં અપત્ત-ધમ્મેહિં ॥૪૪॥

- 44) All the livingbeings devoid of religion have achieved infinite deaths in this endless ocean of infinite mundane state.

તહ ચઉરાસી લક્ખા સંખા જોણીણ હોઈ જુવાણં ।

પુટવાઈણં ચઉઈહં, પત્તેયં સત્ત સત્તેવ ॥૪૫॥

- 45) The yonis of livingbeings are 84 lakhs. Each of prithvikaay, apkaay, teukaay and vaukaay has seven-seven lakh yonis.

દસ પત્તેય-તરૂણં, ચઉદસ લક્ખા હવંતિ ઈયરેસુ ।

વિગલિંદિએસુ દો દો, ચઉરો પંચિંદિતિરિયાણં ॥૪૬॥

- 46) Pratyek vanaspatikaays have 10 lakh yonis , sadharan vanaspatikaays have 14 lakh yonis, each of the viklendriyas have two-two lakh yonis, panch. tiryanchs have four lakh yonis.

**ચઉરો ચઉરો નારય-સુરેસુ મણુઆણ ચઉદસ હવંતિ ।
સંપિંડિયા ચ સવ્યે, ચુલસી લક્ષ્મી ઉ જોણીણં ॥૪૭॥**

47) Naarkis and Deities have 4-4 lakh yonis, Manushyas have 14 lakh yonis. Over all there are 84 lakh yonis.

**સિદ્ધાણં નત્થિ દેહો, ન આઉ કમ્મં ન પાણ-જોણીઓ ।
સાઈ અણંતા તેસિં, ઠિઇ જિણિંદાગમે ભણિયા ॥૪૮॥**

48) The siddhas don't have any body, lifespan, karmas, prans and yonis. In Jainagamas, their duration is depicted as saadi anant (having a starting point but no end point.)

**કાલે અણાઈ-નિહણે, જોણિ-ગહણંમિ ભીસણે ઇત્થ ।
ભમિયા ભમિહિંતિ ચિરં, જીવા જિણ-વચણમલહંતા ॥૪૯॥**

49) Livingbeings who haven't achieved preaching of Jinas have roamed in this dangerous mundane state, dense with yonis, for infinite period in the past and would roam in it for infinite period in the future.

**તા સંપઈ સંપત્તે, મણુઅત્તે દુલ્લહે વિ સમ્મતે ।
સિરિ-સંતિ-સૂરિ-સિદ્ધે, કરેહ ભો ઉજ્જમં ધમ્મે ॥૫૦॥**

50) Now we have received humanlife and truefaith. So, we must become diligent in the practise of religion shown by acharya Shantisuri.

**એસો જીવવિચારો, સંખેવ-રૂઈણ જાણણા-હેઉ ।
સંખિત્તો ઉદ્ધરિઓ, રુદ્ધાઓ સુચ-સમુદ્ધાઓ ॥૫૧॥**

51) This Jeev-vichar (discussion on livingbeings) has been extracted from very deep ocean of scriptures for the knowledge of brief-liking living beings.



NAV-TATTVA

(NINE - ELEMENTS)

(A collection of objects)

<i>Name</i>	<i>Definition</i>	<i>Types</i>
Jeev	Beings possessing vitality (Livingbeings)	14
Ajeev	Beings devoid of vitality (Non-livingbeings)	14
Punya	Karmas which give good fruits (Good Karmas)	42
Paap (Sin)	Karmas which give bad fruits (Bad Karmas)	82
Aashrav (Inlets)	Inlets for karma to enter the soul	42
Samvar (Doors)	Doors to prevent karma from entering the soul	57
Bandh (Binding)	Binding of karma on soul	4
Nirjara (Outlets)	Outlets for karma to depart from the soul	12
Moksha (Liberation)	The true nature of a soul free from all the karmas.	9
	Total types	276

Gney = proper to know :- Jeev, Ajeev

Hey = proper to abandon :- Paap, Aashrav, Bandh.

Upadey = proper to accept :- Punya, Samvar, Nirjara, Moksha.

DESCRIPTION OF NINE ELEMENTS WITH A SIMILE OF LAKE

- 1) **JEEV** :- A lake full of water of virtues such as knowledge etc.
- 2) **AJEEV** :- Dirt assembled in the jeev-lake.
- 3) **PUNYA** :- Dirt of good karmas.
- 4) **PAAP** :- Dirt of evil karmas.
- 5) **AASHRAV** :- Inlets for karma-dirt to enter the jeev-lake.
- 6) **SAMVAR** :- Lids to prevent the karma dirt from entering the jeev-lake.
- 7) **BANDH** :- Assimilation of karma-dirt in jeevlake.
- 8) **NIRJARA** :- Machine to destroy karma-dirt.
- 9) **MOKSHA** :- Dirtless jeev lake after the destruction of all the karma-dirt.

[1] JEEV

Jeev is the base of virtues such as knowledge etc. Jeev is the enjoyer and enduror of joys and griefs. Pure jeev (soul) is compiled of infinite knowledge and faith. Sansari soul is bound by the bonds of karma. So, its virtues such as knowledge, faith etc. are hidden. The entire universe can be divided into jeev and ajeev. Still, punya, paap etc. are also important. So, they are considered as separate elements.

PROOFS ABOUT THE EXISTENCE OF JEEV

Atheists don't believe in soul. They deny the existence of jeev. This only proves the existence of jeev, because one can deny only those things which exist in the universe.

When one says 'I am not a thief', it proves that there is some thing called thief in this universe. Similarly, when atheists say 'We don't believe in jeev', it itself proves the existence of jeev. Similarly, after someone's death we say, "There is no soul in this body." This also proves the existence of jeev.

Que :- Let the jeev exist in this Universe, but why should we consider it different from matter ? Why shouldn't we consider jeev as some form of matter ? A bubble arises from water and gets dissolved in it. Similarly, jeev arises from panchbhoot - [earth, water, fire, wind, sky(space)] and gets dissolved in it. What is wrong if we believe so ?

Ans :- The panchbhoots are matter, while the jeev is an independent element, separate from matter, because the features of matter and jeev are different. The features such as - coolness etc. of water and bubble are similar. So, we can consider a bubble as a form of water. Features of jeev are knowledge, joy, misery, peace etc. Features of matter are colour, odour, taste, touch etc. So, we can't consider jeev as a form of matter.

SOME POINTS PROVING THE EXISTENCE OF JEEV

- 1) Jeev is the base of knowledge, desire, joy, grief etc.
- 2) A constructor builds a building, similarly the constructor of the body is jeev.
- 3) The producer of extract, blood, hair, nail, bone etc. from grains is jeev.
- 4) The body is a factory. The mind is an office. Message is delivered everywhere from there. Musical instrument is there in the throat. Heart is a machine. Stomach

is a barn. Below it there is latrine. Below it there are two pillars. Jeev is the manager of this factory.

- 5) One doubts about jeev in a deadbody or atheist also has doubts about jeev. So, existence of jeev is proved, because one can have doubts about a thing only which exists in the universe. No one ever doubts about trrr, because it doesn't exist in the universe.

TYPES OF JEEV

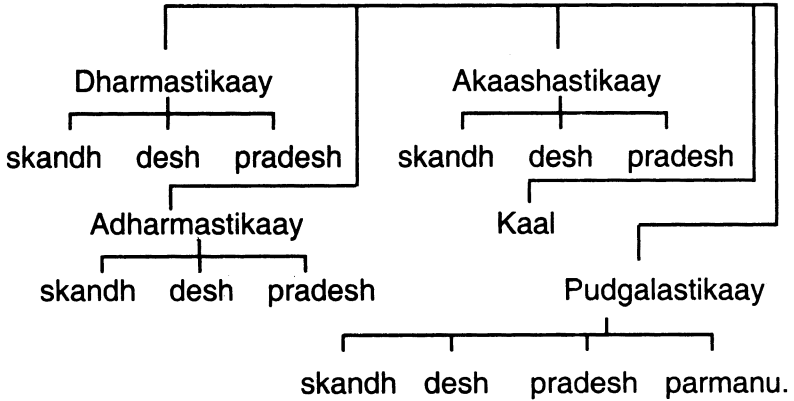
In Jeev-vichar 563 types of jeev are described in details. Here we present its 14 types in brief. But in these 14 types the 563 types are included.

No.	Divisions	Subdivisions
1)	Sukshma ekendriya paryapta	5
2)	Badar ekendriya paryapta	6
3)	Badar beindriya paryapta	1
4)	Badar teindriya paryapta	1
5)	Badar chaurindriya paryapta	1
6)	Asangni panchendriya paryapta	5
7)	Sangni panchendriya paryapta	212 ⁺
8)	Sukshma ekendriya aparyapta	5
9)	Badar ekendriya aparyapta	6
10)	Badar beindriya aparyapta	1
11)	Badar teindriya aparyapta	1
12)	Badar chaurindriya aparyapta	1
13)	Asangni panchendriya aparyapta	106 ⁺⁺
14)	Sangni panchendriya aparyapta	212
	Total	563

+ . 101 garbhaj manushya + 99 deities + 7 naarkis + 5 panch.tiryanch.

++ . 101 sam. manushya + 5 sam.tiryanch.

[2] AJEEV



- **DHARMASTIKAAY** :- It's a substance widespread in fourteen rajloks. It helps jeev and matter to move.
- **ADHARMASTIKAAY** :- It's a substance widespread in fourteen rajloks. It helps jeev and matter to remain stable.
- **AKAASHASTIKAAY** :- It gives space to jeev and matter to dwell.
- **KAAL** (Time) :- It makes new things old and the old things new.
- **PUDGALASTIKAAY** (Matter) :- Substance possessing colour, odour, taste and touch is called pudgalastikaay.
- **SKANDH** :- Whole substance.
- **DESH** :- Part of a skandh.
- **PRADESH** :- Smallest unbreakable piece of a skandh.
- **PARMANU** (Atom) - A pradesh separated from the skandh of matter.

A pradesh can't be separated from Dharmastikaay etc. So, they don't have the fourth division of parmanu. A pradesh can be separated from Pudgalastikaay. So. it has the fourth division of parmanu.

Sound, darkness, light, shadow, heat etc. are forms of matter.

Asti = pradesh, kaay = collection.

Kaal doesn't have any collection of pradeshs. So, Kaal is not called as kaalastikaay.

Kaal (time) is in the form of present moment. Past has been destructed, future hasn't been produced. So, kaal is in the form of present moment.

TIME - TABLE

Countless moments = 1 Aavlika

256 aavlikas = 1 Kshullak bhav (smallest life)

65,536 kshullakbhavs = 1 Muhurat (48 mins)

1,67,77,216 aavlikaas = 1 Muhurat (48 mins)

30 muhurats = 1 Daynight

15 daynights = 1 Fortnight

2 fortnights = 1 Month

2 months = 1 Season

3 seasons = 1 Ayan (six months)

2 ayans = 1 Year

5 years = 1 Yug

84 lakh years = 1 Purvaang

84 lakh purvaangs = 1 Purva

Countless years	= 1 Palyopam.
10 x crore x crore palyopams	= 1 Sagropam.
10 x crore x crore sagropams	= 1 Utsarpini.
10 x crore x crore sapropams	= 1 Avsarpini.
20 x crore x crore sagropams	= 1 Kaalchakra.
Infinite Kaalchakras	= 1 Pudgal paravart.

A TWELVE- FOLD DISCUSSION ON SIX SUBSTANCES.

6 substances = 5 Ajeevs (Dharmastikaay etc.) + Jeev

- 1) **TRANSFORMITY** :- Going from one condition into another is called transformity. Jeev and matter are transformable. Rest are untransformable.
- 2) **JEEV** (Living) :- Jeev is jeev, rest are ajeev.
- 3) **ROOPI** (Having shape) :- Substances with colour, odour, taste and touch are called roopi. Matter is roopi, rest are aroopi (shapeless).
- 4) **SAPRADESHI** (With pradesh) :- Kaal is without pradesh, rest are with pradesh.
- 5) **UNIQUE** :- Dharmaastikaay, Adharmastikaay, Akaashastikaay are unique, rest are countless.
- 6) **KSHETRA** (Refuge) **KSHETRI** (Refugee) :- Akaashastikaay is refuge, rest are refugee.
- 7) **ACTIVE** :- Jeev and matter are active, rest are stable.
- 8) **NITYA** (Unalertation) :- Jeev and matter are alertable, the rest are unalertable.

- 9) **CAUSE** :- Jeev is not a cause, rest are causes. A substance helpful in the work of others is called cause.
- 10) **CREATOR** :- Jeev is creator, rest aren't creators.
- 11) **WIDESPREAD** :- Sky is widespread everywhere. Rest are seen in limited spaces.
- 12) **PENETRATION** (changeable) - No substance can be changed into another substance. So, all are unchangeable.

[3] PUNYA

Karma which gives good fruits is called Punya.

Causes of Binding Punya :-

- 1) Gifting food to the proper.
- 2) Gifting water to the proper.
- 3) Gifting place to dwell to the proper
- 4) Gifting place to sleep to the proper.
- 5) Gifting clothes to the proper.
- 6) Good mental activities.
- 7) Good vocal activities.
- 8) Good physical activities.
- 9) Worship of God and gurudev.

42 TYPES OF PUNYA

Shaata vedniya, Uchgotra, Devaayushya, Manushyaayushya, Tiryanchaayushya, Manushyagati, Devgati, Panchendriyajati, 5 bodies, 3 angopangs, First sanghayan, First sansthan, decent colour-odour-taste-touch, Shubh vihaayogati, Devanupurvi, Manushyanupurvi, Atap, Udyot,

Paraghat, Shvashochhvas, Jin, Nirman, Agurulaghu, Tras, Badar, Paryapta, Pratyek, Sthir, Shubh, Subhag, Susvar, Aadey, Yash.

[4] PAAP

Karma which gives bad fruits is called Paap.

Causes of binding Paap :-

- 1) Pranatipaat (killing)
- 2) Mrishavaad (telling lie)
- 3) Adattadaan (theft)
- 4) Maithun (sexual intercourse)
- 5) Parigrah (collection of wealth)
- 6) Krodh (anger)
- 7) Maan (pride)
- 8) Maaya (deciet)
- 9) Lobh (greed)
- 10) Raag (affection)
- 11) Dvesh (hatred)
- 12) Kalah (quarrel)
- 13) Abhyakhyan (false accusation)
- 14) Paishunya (slander)
- 15) Rati-arati (happiness - sadness)
- 16) Par-parivaad (censure)
- 17) Maaya-mrishavaad (speaking lie with fraud)
- 18) Mithyatvashalya (lack of faith in the Jinas)

82 TYPES OF PAAP.

1) Gnanavarana :- Karma covering deep knowledge	5
2) Darshanavarana :- Karma covering common knowledge	9
3) Antaray :- Karma which causes hurdles	5
4) Mohaniya :- Karma which deludes	26
5) Ashaatavedniya :- Karma which causes pains	1
6) Neechgotra :- Karma which gives birth in a low caste	1
7) Narkaayushya :- Karma which makes one live as a naarki	1
8) Namkarma :- Karma pertaining to body	34
Total	82

NAAMKARMA (34) - Narakgati, Tiryanchgati, Eken-driyajati, Beindriyajati, Teindriyajati, Chaurindriyajati, 5 Sanghayans, 5 Sansthans, bad colour - odour - taste - touch, Ashubhvihaayogati, Narkaanupurvi, Tiryanchan-upurvi, Upghaat, Sthavar, Sukshma, Aparyapta, Sadharan, Asthir, Ashubh, Durbhag, Duhsvar, Anadey, Apyash.

For the knowledge of definitions and natures of the types of punya and paap, one should refer first karmagrantha.

FOUR-FOLD PUNYA-PAAP COMBINATION

- 1) **Punyanubandhi Punya** :- When new punya is bound during the experience of previous punya, the punya is called Punyanubandhi Punya.
- 2) **Paapanubandhi Punya** :- When new paap is bound during the experience of previous punya, the punya

is called Paapanubandhi Punya.

- 3) **Punyanubandhi Paap** :- When new punya is bound during the experience of previous paap, the paap is called Punyanubandhi Paap.
- 4) **Paapanubandhi Paap** :- When new paap is bound during the experience of previous paap, the paap is called Paapanubandhi Paap.

[5] AASHRAV

Inlets for Karma to enter the soul are called Aashrava
:- 42 types

- **INDRIYA 5** (sense organs) :- Dependence on senseorgans. Happiness in favourable subjects of senseorgans. Hatred in adverse subjects of senseorgans.
- **PASSIONS 4** :- Anger, pride, fraud, greed.
- **AVRAT 5** (absence of vows) :-
 Pranatipaata - Killing
 Mrishavaada - Speaking lie
 Adattadaan - Theft
 Maithun - Sexual intercourse
 Parigraha - Strong affection on wealth
- **YOG 3** :- Mental, vocal and physical activities.

KRIYA (ACTIVITIES) 25

- 1) **KAYIKI** :- Performing body activities without seeing and sweeping.
- 2) **ADHIKARNIKI** :- Developing new weapons or mutually joining old weapons.
- 3) **PRADVESHIKI** :- Hating livingbeings or non -livingbeings.
- 4) **PARITAPANIKI** :- Causing pains to self or others.

- 5) **PRANATIPATI** :- Killing self or others.
- 6) **AARAMBHI** :- Activities in which livingbeings or non-livingbeings are killed.
- 7) **PARIGRAHI** :- Collecting wealth and having affection on it.
- 8) **MAAYAPRATYAYI** :- Hiding eternal emotions and showing something else outwardly or executing false witnesses or agreements.
- 9) **MITHYADARSHANPRATYAYI** :- Activities done due to lack of faith in Jainism.
- 10) **APRATYAKHYANI** :- Activities done due to lack of vows.
- 11) **DRISHTI** :- Viewing livingbeings or non-livingbeings with affection.
- 12) **SPRISHTI** :- Touching livingbeings or non-livingbeings with affection.
- 13) **PRATITYAKI** :- Having feelings of love or hatred on viewing elephants, horses, ornaments etc. of others.
- 14) **SAMANTOPNIPATI** :- Loving or hating the one who admires or censures after viewing elephants, horses, chariots, ornaments etc. of his own, or making others visualize dramatic performances, cinemas, public shows, plays etc. Keeping vessels full of ghee-oil etc. open.
- 15) **NAISRISHTI** :- Making others mould weapons or making others empty wells, lakes etc. or abandoning proper disciple or discarding pure food, water etc. without reason.
- 16) **SVAHASTI** :- Killing livingbeings or non-livingbeings with own hands.
- 17) **AAGNAPANI** :- Making others do sinful acts by implementing orders on them.

- 18) **VAIDAARNIKI** :- Tearing livingbeings or non-livingbeings or cheating others.
- 19) **ANABHOGIKI** :- Keeping or taking anything without mental attention.
- 20) **ANAVKANKSHAPRATYAYIKI** :- Performing deeds harmful in this life and next life, disregarding welfare of self and others.
- 21) **PRAYOGIKI** :- Good and bad activities of mind, speech and body.
- 22) **SAMUDAYIKI** :- Performing deeds in which karmas are collected due to the use of senseorgans.
- 23) **PREMIKI** :- To love or to perform activities which make others affectionate.
- 24) **DVESHIKI** :- To hate or to perform activities which make others hateful.
- 25) **IRYAPATHIKI** :- Activities performed due to only yog [without mithyatva (lack of faith in Jainism), avirti (lack of vows), kashay (passion) etc.] This is in the 11th, 12th, 13th gunasthanaks.

[6] SAMVAR

Prevention of karma from coming into the soul is called Samvar. **57 types :-**

Samiti (decent activities)	5	Yatidharma(duties of saint)	10
Gupti (self restraints)	3	Bhavna (emotions)	12
Endurance of Parishah (Endurance of adversities)	22	Charitra (ascetism)	5
Total Types			57

SAMITI = DECENT ACTIVITY - 5

- 1) **IRYASAMITI** :- Visualizing, with mental awareness, three and a half feet of the surface in front while walking.
- 2) **BHASHASAMITI** :- Speaking sinless words with the use of muhapatti (a piece of cloth, measuring 16 fingers in length and breadth, kept in front of mouth while speaking).

Sinful words :- Words due to which sins such as killing etc. take place, e.g. words of orders, words of praise of sinful activities, false words, determined words.

So, the monks shouldn't utter words of orders and determined words. They should speak words such as most probably, vartaman jog (as per present conditions), kshetra-sparshna (as per our route of migration) etc.

- 3) **ESHANASAMITI** :- Roaming for food and accepting it, averting fortytwo faults as described in the scriptures.
- 4) **ADAANNIKSHEPANA SAMITI** :- Spectating and sweeping while keeping or taking clothes, utensils etc. and while spreading asan (seat), santharo (bed) etc. on the ground.
- 5) **PARISHTHAPANIKA SAMITI** :- Discarding urine, excreta, cough, phlegm, spittle, impure food, useless clothes etc., according to the system mentioned in scriptures, in places devoid of livingbeings.

GUPTI = SELF RESTRAINT - 3

- 1) **MANOGUPTI** :- Averting bad thoughts and practising good thoughts.
- 2) **VACHANGUPTI** :- Averting sinful words and speak-

ing sinless words with the use of muhapatti.

- 3) **KAAYGUPTI** :- Averting sinful activities and practising sinless activities.

Samitis are in the form of activities, whereas guptis are in the form of activities and restraints. So, in samitis guptis are surely there, but in guptis samitis may be or may not be there.

ENDURANCE OF PARISHAH - 22

Adversities to be endured with peace without leaving the ascetic path, for the removal of karma are called Parishahs. There are 22 such parishahs. One should attain victory over parishahs after listening and knowing them with practice, but shouldn't commit errors in ascetism.

- 1) **KSHUDHA** (hunger) :- One should endure hunger but shouldn't take faultful food and shouldn't have bad thoughts in mind.
- 2) **TRISHA** (thirst) :- One should endure thirst but shouldn't use water which is not boiled or mixwater.
- 3) **SHEET** (cold) :- One should endure cold but shouldn't desire for fire or prohibited clothes etc.
- 4) **USHNA** (heat) :- One shouldn't desire for umbrellas, baths, lubrications or sprinkling water droplets on the body even in summer when there is terrible heat.
- 5) **DANSH** (bite) :- When mosquitoes, louses, bugs, dans' bite, one shouldn't desire to go to another place, shouldn't kill them or hate them.
- 6) **ACHEL** (lack of clothes) :- One shouldn't be unhappy if he doesn't get clothes or gets wornout clothes. One

shouldn't desire precious clothes, but should wear wornout clothes.

- 7) **ARATI** (tedium) :- One shouldn't be disgusted if adversities come in ascetic life, but should be absorbed in good emotions and shouldn't desire to give up monkhood.
- 8) **STRI** (woman) :- Woman is an obstacle in the ascetic life. So, one shouldn't even glance at her affectionately, shouldn't view her bodyparts, shouldn't think about her, shouldn't become her subordinate.
- 9) **CHARYA** (migration) :- One shouldn't stay in one place for a long period but should migrate from place to place, should practise ninefold migration, shouldn't be disgusted while migration.
- 10) **NAISHEDHIKISTHAN** (solitary place) :- One should stay in emptyhouses, in burial places etc. or should stay in places devoid of women, eunuchs, animals etc. One shouldn't be agitated even if he receives an adverse place.
- 11) **SHAYYA** (place for sleeping) :- One shouldn't be agitated if he gets adverse place with ups and downs for sleeping and shouldn't be happy if he gets favourable place for sleeping.
- 12) **AAKROSH** (anger) :- If someone speaks harsh words one shouldn't hate him, but should regard him as an obliger.
- 13) **VADH** (killing) :- If someone kills, even then one shouldn't hate him and shouldn't have bad thoughts in mind.
- 14) **YACHANA** (request) :- One shouldn't feel ashamed to request for food, water, clothes etc.
- 15) **ALABH** (lack of gain) :- If one doesn't get a particular

thing even after requesting for it then he shouldn't be agitated but should take it as a fruit of labhantaraya karma (karma causing obstacles in gains).

- 16) **ROG** (disease) :- A sthavirkalpi saint, when diseased, practises faultless treatments, in accordance with the system described in scriptures to cure it and if it isn't cured, even then he remains tranquil and takes it as a fruit of karma.
- 17) **TRUN** (grass) :- While sleeping on grass-santhara if its edges pierce the body or while sleeping on a woolen-santhara if it itches, even then one shouldn't be agitated.
- 18) **MAL** (dirt) :- One shouldn't dislike dirty body or dirty clothes, and shouldn't try to clean them.
- 19) **SATKAAR** (honour) :- If one gets honour in the society he shouldn't feel happy and if he doesn't get it, he shouldn't be agitated.
- 20) **PRAGNA** (intellect) :- If one is very intelligent or scholar and people praise him very much, he shouldn't be proud listening to it, but he should think that many great scholars many times more intelligent than me have been in the past. In comparison to their ocean of knowledge my knowledge is not more than a droplet.
- 21) **AGNAN** (Ignorance) :- If one is dull or ignorant he shouldn't be agitated, but taking it as a fruit of gnanavarniya karma he should get absorbed in ascetic activities.
- 22) **SAMYAKTVA** (faith) :- One shouldn't loose his faith in Jainism even if he has to face adversities or hindrances, or if he doesn't understand deep meanings of scriptures or even if he views magic in other religions.

YATIDHARMA-10 (DUTIES OF A SAINT)

- 1) **KSHAMA** (forgiveness) :- Lack of anger.
- 2) **MRIDUTA** (softness) :- Humbleness, lack of pride.
- 3) **AARJAV** (straight-forwardness) - Frankness, lack of deceit.
- 4) **MUKTI** (contentment) :- Satisfaction, lack of greed.
- 5) **TAP** (penance) :- Restraint of desires.
- 6) **SANYAM** :- 5 Mahavrats (great vows), restraints of sense organs 5, defeating passions 4, prevention of 3 dands (bad activities of mind, speech and body).
- 7) **SATYA** (truth) :- Speaking good, beneficial and true words.
- 8) **SHOUCH** (purity) :- Purity of mind, speech and body.
- 9) **AKINCHANTA** (indifference) :- Absence of affection on anything.
- 10) **BRAHMACHARYA** (celibacy) :- Abandoning sexual intercourse from mind, speech and body.

BHAVNA (EMOTIONS)-10

- 1) **ANITYA BHAVANA** (unstability) :- Thinking that all the things in this world such as wealth, family, body etc. are unstable, perishable.
- 2) **ASHARANA BHAVANA** (absence of shelter) :- Thinking that there is no shelter in this sansar who can protect from the pains of disease, death etc.
- 3) **SANSAR BHAVANA** (roaming in mundane state) :- Thinking that livingbeings are roaming in 84 lakh yonis,

they have been and are being related with each of the other livingbeings by various kinds of relations.

- 4) **EKATVA BHAVANA** (loneliness) :- Thinking that one takes birth alone, dies alone and endures fruits of karmas alone.
- 5) **ANYATVA BHAVANA** (aloofness) :- Thinking that the family, wealth, building, body etc. are not mine but alien.
- 6) **ASHUCHI BHAVANA** (impurity) :- Thinking that this body is constructed by impure substances such as pus, blood, flesh, bones, etc. and is filled with urine, excreta etc.
- 7) **AASHRAV BHAVANA** (inlets) :- Thinking that every moment karmas are coming in the soul due to 42 aashravs and the soul becomes heavy and dirty due to them.
- 8) **SAMVAR BHAVANA** (lids) :- Thinking often about the 57 types of samvar.
- 9) **NIRJARA BHAVANA** (outlets) :- Thinking about 12 types of nirjara.
- 10) **LOKSWABHAV BHAVANA** (nature of universe) :- Thinking about fourteen rajloks, six substances dwelling in it, places of deities and naarkis, countless islands and oceans etc.
- 11) **BODHIDURLABH BHAVANA** (difficulty in the attainment of samyaktva) :- Thinking that in this uncreated universe, it is easy to become chakravarti (king of six khands), deity, king etc, but it is difficult to attain samyaktva-gem. (So, one should make efforts for its attainment and protect it if attained.)

- 12) **DHARMA BHAVANA** (religion) :- Thinking that in this world, happiness is gained only by practising Jainism. The sun, the moon etc. also arise and enlighten this world due to the glory of Jainism. Fourteen rajloks are standing in the infinite alok (universe in which livingbeings can't dwell) without any support due to the glory of Jainism.

CHARITRA (ASCETISM) 5

- 1) **SAMAAYIK** :- Sam = knowledge, faith and conduct, Aay = gain.
- A religious activity by which knowledge, faith and conduct are gained is called samaayik. All the sinful yogas (activities) are totally given up in this samaayik. Samaayik of 48 mins. practised by shravakas, paushadhs (living a life similar to ascetic life for a temporary period) practised by shravakas and the ascetism practised by the saints of first and last tirthankars from small diksha till big diksha are called Itvarkathik (temporary) Samaayik Charitra and the ascetism practised by the saints of twentytwo tirthankars from diksha till death is called Yavatkathik (permanent) Samaayik Charitra.
- 2) **CHHEDOPASTHAPNIYA CHARITRA** :- The type of ascetism in which past ascetic years are cut off and the great vows are newly given is called Chhedopasthapniya Charitra.
- a) Saints of first and last tirthankars possess this type of ascetism after their bigdiksha.
 - b) When the saints of Lord Parshva give up the shashan with four vows and accept the shashan

of Lord Mahaveer with five vows, they have this type of ascetism.

- c) When a principle virtue of a saint is broken his past ascetic years are cut-off as a punishment and is newly given the vows. He has this type of ascetism.
- 3) **PARIHAARVISHUDDHI** :- It's a type of ascetism in which purity is attained by performing a special type of penance. There is a group of nine in it.
- 4 Nirvishmanaks :- penance practisioners.
- 4 Anucharaks :- servers.
- 1 Vachnacharya :- orator of recensions.

9

PENANCE

Season	minimum	middle	maximum
Summer	1 fast	2 fasts	3 fasts
Winter	2 fasts	3 fasts	4 fasts
Rainy	3 fasts	4 fasts	5 fasts

They break the fast with an ayambil (eating boiled food once in a day). The servers do ayambil everyday.

This is continued for six months. After that the servers practise penance, the penance-practisioners become servers and the vachanacharya delivers recensions. This is continued for another six months. After that the vachanacharya practises penance, one person becomes vachanacharya, the rest become servers. This is continued for another six months. In this way, this type of ascetism is completed in eighteen months. After that they may again accept this type or accept Jinkalp (perfect ascetism) or enter the gutch.

This type of ascetism is there only in Bharat Kshetra and Ayraat kshetra. It is not there in Mahavideh kshetra.

Ascetics possessing first sanghayan, 14 purvas and extraordinary labdhis (powers) have this type of ascetism, women don't have this type of ascetism.

- 4) **SUKSHMA SAMPARAAY** :- An ascetism in which fruits of extremely minute lobh (greed) passion are experienced is called sukshma samparaay. The other three passions - anger, pride and deciet are absent here.
- 5) **YATHAKHYAAT** :- Totally pure ascetism without any exceptions, or an ascetism where there is total absence of experience of mohaniya karma. Here there are emotions of total indifference.

Ascetism	Gunsthanak (standards of virtues)
Samaayik	6,7,8,9
Chhedopasthapniya	6,7,8,9
Parihaarvishudhi	6,7
Sukshma Samparaay	10
Yathakhyaat	11, 12, 13, 14

[7] NIRJARA (OUTLETS)

Departure of karma from soul is called Nirjara.

Nirjara is done by 12 types of penances. So, 12 types of penances are themselves 12 types of Nirjara.

BAHYA TAP (PHYSICAL PENANCE) - 6 TYPES

- 1) **ANSHAN** :- Abandoning food according to religious doctrines. It is of 2 types

- a) **Itvar (temporary) :-** Abandoning food for a small period. e.g. Navkarshi (abandoning food for 48 mins. from sunrise), Porsi (abandoning food for nearly 3 hrs. from sunrise), Ekashana (eating just once in a day), Fasting etc.
 - b) **Yavatkathik (permanent) :-** Abandoning food till death.
- 2) **UNODARI :-** Eating less than hunger. To possess less things.
 - 3) **VRITTISANKSHEP :-** Taking vows of gochari (roaming for food as described in scriptures etc.) with respect to dravya (substance), kshetra (space), kaal (time) and bhav (emotions).
 - With respect to substances - Not to eat more than certain substances.
 - With respect to space - Not to roam in more than certain houses.
 - With respect to time - Eating whatever is received at or in certain time.
 - With respect to emotions - Accepting food only if a crying child, angry man, dikshartha (a person ready to accept ascetism) etc, gifts it.
 - 4) **RASTYAAG :-** Abandoning vigays (food materials which push one in low classes). Milk, curd, ghee, oil, jaggery and fried items are six vigays. Honey, meat, butter, wine are four mahavigays. One should totally abandon mahavigays and abandon vigays as many and as much as possible.
 - 5) **KAAYKLESH :-** Torturing the body as mentioned in

scriptures. e. g. Loch (plucking hairs) , migration on foot, enduring the sun's heat etc.

- 6) **SANLEENTA** :- Restraining senseorgans from going to evil paths, averting passions and bad yogas of mind, speech and body, abandoning bad places and residing in decent places.

People can know this type of penance. It effects physical body and senseorgans. So, it is called bahya tap (physical penance)

ABHYANTAR TAP (ETERNAL PENANCE) - 6 TYPES

- 1) **PRAYASHCHITT** :- Exposing faults and errors in front of gurudev, taking its punishment and executing it.
- 2) **VINAY** :- honouring knowledge, scholars, faith, faithful people, acharyas, upadhyayas, sthavirs, ganis, elder monks etc.
- 3) **VAIYAVATCH** :- Serving acharyas, upadhyayas, sthavirs, ganis, penance-practitioners, co-followers, kul, gan, sangh, new ascetics, by providing food, clothes, utensils, dwelling place, medicine etc. to them.
- 4) **SWADHYAY** :- 5 types.

Vachana	- give and take of knowledge.
Prichhana	- to ask doubts.
Paravartana	- revision.
Anupreksha	- thinking the meanings.
Dharmakatha	- delivering speeches.
- 5) **DHYAAN** (meditation) - Concentration of yogas. Restraint of yogas. It is of four types.

- a) **Aarttdhyaan** :- It is again of four types.
- i) Worry of the departure of something liked.
 - ii) Worry of the contact of something disliked.
 - iii) Worry of disease.
 - iv) Desiring worldly things as fruit of penance.
- b) **Raudradhyaan** :- It is also of four types.
- i) Thinking deeply about killing livingbeings.
 - ii) Thinking deeply about speaking great lie.
 - iii) Thinking deeply about attempting theft.
 - iv) Thinking deeply about protection of wealth.
- These two dhyans increase the mundane state, so they aren't included in nirjara, but they are depicted here just to know their nature.
- c) **Dharmadhyaan** :- It is of four types.
- i) Aagnavichay - Thinking about the orders of Lord tirthankar.
 - ii) Vipaaqvichay - Thinking about the fruits of karma.
 - iii) Apaayvichay - Thinking about the losses caused by passions and subjects of sense organs.
 - iv) Sansthanvichay - Thinking about the nature of the fourteen rajloks.
- d) **Shukladhyaan** :- It is of four types.
- i) Prithaktvavitarik savichaar - Meditation on different conditions of substances, with the change of words, meanings and yogas, on the basis of knowledge of purvas. It is prac-

tised by saints possessing knowledge of purvas.

- ii) Ekatvavitark Avichaar - Meditation on one condition of substance, without any change of words, meanings and yogas, on the basis of knowledge of purvas. It is practised by saints possessing knowledge of purvas.
- iii) Sukshamakriya Apratipati - This is a meditation practised by kewalgnanis (saints with ultimate knowledge) while controlling badar kaayyog (broad activities of body) with the support of sukshma kaayyog (minute activities of body) after having controlled manoyog, vachanyog and respiration.
- iv) Vyuparatkriya Anivritti - This is a meditation practised by kewalgnanis in the shaileshi condition after having controlled the manoyog, vachanyog and kaayyog.
 - By aartadhyaan tiryanchgati is attained.
 - By raudradhyaan narakgati is attained.
 - By dharmadhyaan devgati is attained.
 - By shukladhyaan liberation is attained.

6) **KAAYOTSARGA** - Abandoning the activities of body etc. and standing in meditation for a certain decided time-limit.

[8] BANDH

In every moment all the sansari livingbeings accept karman particles from the environment where they dwell, due to mithyatva etc. and completely assimilate them with

the soul like water and milk or iron and fire. This activity is called karmabandh and the karman particles assimilated with the soul are called karma.

FOUR TYPES OF KARMABINDINGS

- 1) **PRAKRITIBANDH** :- Nature of karma decided when bound. e.g. some karma hide knowledge, some give happiness, some give birth in highcaste, etc.
- 2) **STHITIBANDH** :- The fixation of time limit for which the karma would stay on soul, when bound.
- 3) **RASBANDH** :- Fixation of high or low power of the karma.
- 4) **PRADESHBANDH** :- Number of particles of the karma when bound.

ILLUSTRATION OF A SWEET-BALL

Nature of some sweetball is to avert gastrouble. Nature of other sweetball is to cure cough. Similarly, while binding karma, its nature such as hiding knowledge, gifting happiness etc. which is fixed is called Prakritibandh.

Some sweetballs last for 10 days, some for 15 days. Similarly, while binding karma, the time limit for its staying with the soul which is fixed is called Sthitibandh.

Some sweetballs are very sweet, others are less sweet. Similarly, while binding karma its power of giving sharp or mild fruits which is fixed is called Rasbandh.

Some sweetballs are small, the others are big. Similarly, while binding karma the amount of karma bound is called Pradeshbandh.

PRAKRITIBANDH

There are principle 8 divisions of karma and 158 subdivisions.

No.	Name of karma	Definition	Hides which virtue ?	Types	Simile
1.	Gnanavarana	Hides knowledge (specific knowledge of things).	Anantgnan (Infinite knowledge)	5	like tieing bands on eyes.
2.	Darshan-avarana	Hides Darshan (common knowledge) of things.	Anant-darshan (Infinite common knowledge)	9	like a door-keeper.
3.	Vedniya	Makes living beings experience joy and grief	Avyabadh-sukh (Painless happiness)	2	like a sword lubricated with honey
4.	Mohaniya	Makes livingbeings unable to discriminate between the truth and the false.	Anantcharitra (Infinite conduct)	28	like drinking wine.
5.	Aayushya	Binds in a life	Akshaystithi (residence for ever)	4	like shackles.
6.	Naam	Makes livingbeings experience different conditions such as gati etc.	Arupipanu. (Formlessness)	103	like a painter
7.	Gotra	Gives birth in high or low castes.	Agurula-ghupanu (unheaviness unlightness)	2	like a potmaker
8.	Antraaay	Averting livingbeings from charity, gains, experience etc.	Anantshakti (Infinite power)	5	like a treasurer

STHITIBANDH

No.	Karma	Maximum timelimit	Minimum timelimit
1.	Gnanavarana	30 x crore x crore sagropams	antarmuhurat
2.	Darshanavarana	30 x crore x crore sagropams	antarmuhurat
3.	Vedniya	30 x crore x crore sagropams	12 muhurats
4.	Mohaniya	70 x crore x crore sagropams	antarmuhurat
5.	Aayushya	33 sagropams	antarmuhurat
6.	Naam	20 x crore x crore sagropams	8 muhurats
7.	Gotra	20 x crore x crore sagropams	8 muhurats
8.	Antraaay	30 x crore x crore sagropams	antarmuhurat

[9] MOKSHA

The true and pure nature of the soul attained after the total destruction of all the karmas is called Moksha.

A soul totally freed from the bonds of karma goes upwards and reaches above the siddhasheela at the end of the lok. There are other infinite liberated souls there. They never have to return back in this mundane state. All the souls residing there observe and know at every moment all the conditions with respect to past, present and future

of all the things in this world at a time. They are extremely happy there. They never have to endure the afflictions such as birth, oldage, death, hunger, thirst, disease, worry, poverty, grief, quarrels etc. of this world. Karma is the root-cause of birth. Due to its total destruction the liberated souls never have to take birth in this world again. The happiness experienced by a liberated soul is infinite times more than the collected happiness of past, present and future of all the livingbeings of the threefold world.

Moksha element is to be discussed with respect to nine anuyog-dwars. (points for understanding a thing properly) They are- satpad (existence), dravya(number), kshetra(space), sparshana(touch), kaal(time), antar(gap), bhaag(part), bhaav(emotions), alpabahutva(more or less).

1) **SATPAD** :- existence.

Que :- Does moksha exist or not ?

Ans :- 'Moksha' is a pure word.

pure = meaningful and single. So, Moksha exists.

2) **DRAVYA** :-

Que :- How many liberated souls are there in Moksha?

Ans :- Infinite.

3) **KSHETRA** :-

Que :- Within how much space do the liberated souls dwell ?

Ans :- A liberated soul dwells in a space measuring lok ÷ countless. All the liberated souls dwell in a space measuring lok ÷ countless.

4) **SPARSHANA** :- A little more than kshetra.

- 5) **KAAL** :- The time limit with respect to a liberated soul is saadi anant (with start without end) and with respect to all the liberated souls is anaadi anant (without start without end.)
- 6) **ANTAR** :- There is no antar, because the liberated souls don't have to come back to mundane state and go again to Moksha.
- 7) **BHAAG** :- The number of liberated souls is the number of all living beings ÷ infinite.
- 8) **BHAAV** :- Specific knowledge, common knowledge etc. are imperishable. Vitality etc. are changeable.
- 9) **ALPABAHUTVA** :- Napunsaksiddh (liberated souls who were eunuch in their previous life) are less

Strisiddh (liberated souls who were women in their previous life) are countable times more than napunsaksiddh.

Purushsiddh (liberated souls who were males in their previous life) are countable times more than strisiddh.

FROM WHICH MARGANAAS (CREEDS) CAN A LIVINGBEING ATTAIN LIBERATION ?

Principle marganaas :- 14, Sub-marganaas :- 62

- 1) **GATI** - (class) 4 :- Narakgati, Tiryanchgati, Manushyagati, Devgati.
- 2) **INDRIYA** (possession of senseorgans) 5 :- Ekendriya, Beindriya, Teindriya, Chaurindriya, Panchendriya.
- 3) **KAAY** - (body) 6 :- Prithvikaay, Apkaay, Teukaay, Vaukaay, Vanaspatikaay, Traskaay.

- 4) **YOG** (activities) 3 :- Manoyoga, Vachanyog, Kaayyog.
- 5) **VED** (sex) 3 :- Male, Female, Eunuch.
- 6) **KASHAAYA** (passions) 4 :- Anger, Pride, Deciet, Greed.
- 7) **GNAN** (knowledge) 8 :- Matignan, Shrutgnan, Avadhi-
gnan, Manahparyavgnan, Kewalgnan, Mati-agnan,
Shrut-agnan, Vibhanggnan.
- 8) **SANYAM** (Ascetism) 7 :- Samaayik, Chhedopasth-
apniya, Parihaarvishuddhi, Sukshmasamparay,
Yathakhyat, Deshvirti, Avirti.
- 9) **DARSHAN** (observance) 4 :- Chakshudarshan,
Achakshudarshan, Avadhidarshan, Kevaldarshan.
- 10) **LESHYA** (mental attitude) 6 :- Krishnaleshya,
Neelleshya, Kapotleshya, Tejoleshya, Padmaleshya,
Shuklaleshya.
- 11) **BHAVYA** (proper for liberation) 2 :- Bhavya, Abhavya.
- 12) **SAMYAKTVA** (faith) 6 :- Kshayopshamik samyaktva,
Upsham samyaktva, Kshaayik samyaktva, Mithyaatva,
Sasvadan, Mishra.
- 13) **SANGNI** (with mind) 2 :- Sangni, Asangni.
- 14) **AAHAARI** (taking food) 2 :- Aahaari, Anahaari.

One can attain liberation from 10 marganaas namely
- Manushyagati, Panchendriyajati, Traskaay, Kevalgnan,
Yathakhyaat charitra, Kevaldarshan, Bhavya, Sangni,
Anaahaari, Kshayik samyaktva.

15 TYPES OF SIDDHS (LIBERATED SOULS)

- 1) **JINSIDDH** :- Souls liberated after becoming tirthankar. e.g. Rishabhdev etc.
- 2) **AJINSIDDH** :- Souls liberated without attaining tirthankar degree and after becoming common kewali. e.g. Ganadhars etc.
- 3) **TIRTHSIDDH** :- Souls liberated during the existence of tirth (shashan). e.g. Jambuswami etc.
- 4) **ATIRTHSIDDH** :- Souls liberated before establishment and after dissolution of tirth e.g. Marudeva mother.
- 5) **SWALINGSIDDH** :- Souls liberated after attaining Kewalgnan in monkhood.
- 6) **GRIHILING SIDDH** :- Souls liberated after attaining kewalgnan in householdship. e.g. Bharat Chakravarti etc.
- 7) **ANYALINGSIDDH** :- Souls liberated after attaining kewalgnan in the attire of monks of other religions e.g. Valkalchiri etc.
- 8) **STRISIDDH** :- Liberated souls who were females in the previous life. e.g. Chandanbala etc.
- 9) **PURUSHSIDDH** :- Liberated souls who were males in the previous life e.g. Gautamswami etc.
- 10) **NAPUNSAKSIDDH** :- Liberated souls who were eunuchs in the previous life. e.g. Gangey etc.
- 11) **SWAYAMBUDDHSIDDH** :- Souls who attain liberation after receiving knowledge without any cause.
- 12) **PRATYEKBUDDHSIDDH** :- Souls who attain liberation after receiving knowledge due to some cause.

- 13) **BUDDHBODHIT** :- Souls who attain liberation after receiving knowledge by speeches of others.
- 14) **EKSIDDH** :- A single soul liberated at a time (in a single moment) e.g. Lord Mahaveer.
- 15) **ANEKSIDDH** :- Many souls liberated at a time (in a single moment) e.g. Lord Rishabhdev.

**108 SOULS ARE LIBERATED AT
THE MOST IN A SINGLE MOMENT**

1 to 32 souls	attain liberation continuously for 8 moments, after that there occurs a gap.
33 to 48 souls	attain liberation continuously for 7 moments, after that there occurs a gap.
49 to 60 souls	attain liberation continuously for 6 moments, after that there occurs a gap.
61 to 72 souls	attain liberation continuously for 5 moments, after that there occurs a gap.
73 to 84 souls	attain liberation continuously for 4 moments, after that there occurs a gap.
85 to 96 souls	attain liberation continuously for 3 moments, after that there occurs a gap.
97 to 102 souls	attain liberation continuously for 2 moments, after that there occurs a gap.
103 to 108 souls	attain liberation continuously for 1 moment, after that there occurs a gap.

Que. How many souls have been liberated till now?

Ans. The number of souls liberated till now is = the number of livingbeings in a nigod \div infinite.

In future also, whenever someone will ask kewalis that how many souls have liberated, their answer would be the same.

One who knows the nine elements mentioned above has samyaktva. If he doesn't know them but even if he has faith in them, he surely has samyaktva.

'The words uttered by Jineshwaras are never false'
- One who has such belief in his heart has firm samyaktva.

One who receives samyaktva just for an antarmuhurat, doesn't roam in this mundane state for more than half pudgal paravart i.e. he surely attains emancipation within that period.

Objects of Nav-tattva are completed.



LITERAL MEANINGS OF THE GATHAS OF NAV-TATTVA

**જીવા-જીવા પુણં, પાવા-સવ સંવરો ચ નિજજરણા ।
બંધો મુક્ષો ચ તહા, નવ તત્તા હુંતિ નાયવ્યા ॥૧॥**

- 1) The nine elements are - Jeev, ajeev, punya, paap, aashrav, samvar, nirjara, bandh and moksha.

**ચઉદસ ચઉદસ બાયાલીસા બાસી ચ હુંતિ બાયાલા ।
સત્તાવજ્ઞ બારસ, ચઉ નવ ભેયા કમેણેસિં ॥૨॥**

- 2) Their types are respectively 14, 14, 42, 82, 42, 57, 12, 4 and 9.

JEEV

**એગવિહ દુપિહ તિવિહા, ચઉવિહા પંચ છવિહા જીવા ।
ચેયણ-તસ-છયરેહિં, વેય-ગઘ-કરણ-કાએહિં ॥૩॥**

- 3) The living beings are of one type, two types, three types, four types, five types and six types with respect to vitality, tras - sthavar, sex, class, senseorgans and kaay(body).

**એગિંદિય સુહુમિયરા, સન્નિયર પિંદિયા ચ સભિતિચઉ ।
અપજ્ઞતા પજ્જતા, કમેણ ચઉદસ જિય-ક્રાણા ॥૪॥**

- 4) Sukshma - badar ekendriya, Sangni - asangni panchendriya, beindriya, teindriya, chaurindriya - 7 x 2 (paryapta - aparyapta) = 14 types of jeevs.

**નાણં ચ દંસણં ચેવ, ચસ્તિં ચ તવો તહા ।
વીરિયં ઉવઓગો ચ, એઅં જીવસ્સ લકખણં ॥૫॥**

- 5) The features of jeev are knowledge, faith, conduct, penance, power, mental awareness etc.

**આહાર સરીરિંદ્રિય, પજ્જતી આણપાણ-ભાસ-મણે ।
ચઉ પંચ પંચ છપ્પિ ચ, ઇગ-વિગલાડસન્ની-સન્નીણં ॥૬॥**

- 6) Aahaar, shareer, indriya, shvashochhvas, bhasha and manah - these are six paryaptis. Ekendriya vikalendriya, asangni panchendriya and sangni panchendriya have 4,5,5,6 paryaptis respectively.

**પણિંદ્રિય તિબલૂસાસાઊ દસ પાણ ચઉ છ સગ અકુ ।
ઇગ-દુ-તિ-ચઉરિંદીણં, અસન્નિ-સન્નીણ નવ દસ ચ ॥૭॥**

- 7) 5 senseorgans, 3 powers, respiration and life - these are 10 prans. Ekendriya, Beindriya, Teindriya, Chaurindriya, Asangni Panchendriya and Sangnis have 4,6,7,8,9,10 prans respectively.

AJEEV

**ધર્માધર્માડગાસા, તિય તિય ભેચા તહેવ અજ્ઞા ચ ।
ખંધા દેસ પએસા, પરમાણુ અજુવ ચઉદસહા ॥૮॥**

- 8) 3 types of dharmastikaay, 3 types of adhar-mastikaay, 3 types of akashastikaay, kaal and 4 types of matter - skandh, desh, pradesh, parmanu - these are 14 types of ajeev.

**ધર્મા-ધર્મા પુગલ, નહ કાલો પંચ હુંતિ અજુવા ।
ચલણ-સહાવો ધર્મો, ચિર સંઠાણો અહર્મો ચ ॥૯॥**

- 9) Dharmastikaay, Adharmastikaay, Pudgalastikaay, Akashastikaay and Kaal are five ajeevs. Dharmastikaay is helpful to jeev and matter in moving. Adharmastikaay is helpful to jeev and matter to remain stable.

અવગાહો આગાસં, પુગ્ગલ-જીવાણ પુગ્ગલા ચઉહા ।

ખંધા દેસ પએસા, પરમાણૂ ચેવ નાયવ્યા ॥૧૦॥

- 10) Aakash gives space. Matter is of 4 types - skandh, desh, pradesh, parmanu.

સદ્દંધયાર ઉજ્જેઅ, પભા છાયાતવેહિ અ ।

વણણ ગંધ રસા ફાસા, પુગ્ગલાણં તુ લક્ખણં ॥૧૧॥

- 11) Sound, darkness, light, lustre, shadow, heat are forms of matter. Colour, odour, taste and touch are features of matter.

એગા કોડિ સત્તસઢ્ઠી, લક્ખા સત્તહતરી સહસ્સા ચ ।

દો ચ સયા સોલહિઆ, આવલિઆ ઈગ મુહુતમ્મિ ॥૧૨॥

- 12) 1 muhurat = 1,67,77,216 aavlikas.

સમયાવલી મુહુતા, દિહા પક્ખા ચ માસ વરિસા ચ ।

ભણિઓ પલિઆ સાગર, ઉસ્સપ્પિણિ-સપ્પિણી કાલો ॥૧૩॥

- 13) Samay, aavlika, muhurat, day, fortnight, month, year, palyopam, sagropam, utsarpini, avsapini are forms of kaal (time).

પરિણામિ જીવ મુતં, સપએસા એગ ખિત કિરિઆ ચ ।

ણિચ્ચં કારણ કત્તા, સવ્વગય ઈયર અપ્પવેસે ॥૧૪॥

- 14) One should think about six substances with respect of transformity, vitality, shapefulness, bearing pradesh, uniqueness, refuge, activity, alertation, cause, creator, extensivity, penetration.

PUNYA

સાઉચ્યગોઅ મણુદુગ, સુરદુગ પંચિંદિજઈ પણ દેહા ।
 આઈતિતણૂણુ-વંગા, આઈમ-સંઘયણ-સંઠાણા ॥૧૫॥
 વજ્ર ચઉક્કા-ગુરુલહુ, પરઘા ઉસ્સાસ આય-પુજ્જોઅં ।
 સુભખગઈ નિમિણ તસદસ, સુરનરતિરિઆઉ તિત્થયરં ॥૧૬॥

15)-16) Shaatavedniya, ucchgotra, manushya-2, dev-2, panchendriyajati, 5 bodies, 3 angopangs, 1st sanghayan, 1st sansthan, colour, odour, taste, touch, agurulaghu, paraghat, shvashochhvas, atap, udyot, shubhvihaayogati, nirman, tras-10, devaayushya, manushyaayushya, tiryanchayushya, tirthankar-naamkarma - these are 42 types of punya.

તસ બાયર પજ્જતં, પત્તેઅં થિરં સુભં ચ સુભગં ચ ।
 સુસ્સર આઈજ્જ જસં, તસાઈ-દસગં ઈમં હોઈ ॥૧૭॥

17) The tras-10 are tras, badar, paryapta, pratyek, sthir, shubh, subhag, susvar, aadey, yash.

PAAP

નાણં-તરાય દસગં, નવ બીએ નીઅસાય મિચ્છતં ।
 થાવર દસ નિરયતિગં, કસાય પણવીસ તિરિયદુગં ॥૧૮॥
 ઈગ બિ તિ ચઉ જઈઓ, કુખગઈ ઉવઘાય હુંતિ પાવસ્સ ।
 અપસત્થ વજ્ર-ચઉ, અપટમ-સંઘયણ-સંઠાણા ॥૧૯॥

18-19) Gnanavarana - 5, antaraay - 5, darshanavarana - 9, Neechgotra, ashatavedniya, mithyatva, sthavar - 10, narak - 3, kashay - 25, tiryanch - 2, ekendriya, beindriya, teindriya, chaurindriya, ashubh vihaayogati, upghaat, ashubh colour etc. - 4, rest 5 sanghayans, rest 5 sansthans - these are 82 types of paap.

થાવર સુહુમ અપજ્જં, સાહારણ-મથિર-મસુભ દુભગાણિ ।
દુસ્સર-ણાઈજજ-જસં, થાવરદસગં વિવજ્જત્યં ॥૨૦॥

- 20) The sthavar-10 are sthavar, sukshma, aparyapta, sadharan, asthir, ashubh, durbhag, duhsvar, anadey, apyash.

AASHRAV

ઈંદિઅ કસાચ અવ્વચ જોગા, પંચ ચઉ પંચ તિન્નિ કમા ।
કિરિયાઓ પણવીસં, ઈમા ઉ તાઓ અણુક્કમસો ॥૨૧॥

- 21) The indriya, kashaay, avrat, yog, are respectively 5,4,5,3. Kriyas are 25. They are as follows.

કાઈઅ અહિગરણીઆ, પાઉસિયા પારિતાવણી કિરિયા ।
પાણાઈવાચરંભિઅ, પરિગ્ગહિયા માયવત્તી ચ ॥૨૨॥
મિચ્છા-દંસણ-વત્તી, અપચ્ચખાણા ચ દિઙ્કિ પુઢ્ઠી અ ।
પાડુચ્ચિઅ સામંતો, વણીઅ નેસત્થિ સાહત્થી ॥૨૩॥
આણવણિ વિઆરણિઆ, અણભોગા અણવકંખપચ્ચઈઆ ।
અન્ના પયોગ સમુદાણ, પિજ્જ દોસેરિયાવહિઆ ॥૨૪॥

- 22-23-24) Kaayiki, Adhikaraniki, Pradveshiki, Paritapaniki, Pranatipaati, Aarambhiki, Parigrahi, Maya-pratyayiki, Mithyadarshan-pratyayiki, Apratyakhyani, Drishtiki, Sprishtiki, Pratityaki, Samantop-nipatiki, Naisrishtiki, Swahastiki, Aagnapaniki, Vaidarniki, Anabhogiki, Anavkankshapratyayiki, Prayogiki, Samudayiki, Premiki, Dveshiki, Iryapathiki.

SAMVAR

સમિઈ ગુત્તી પરિસહ, જઈધમ્મો ભાવણા ચરિતાણિ ।
પણ તિ દુવીસ દસ ભાર, પંચ ભેએહિં સગવન્ના ॥૨૫॥

- 25) The samitis, guptis, parishahas, yatidharmas

bhavanas and charitras are of respectively 5,3,22,10,12,5 types. These are 57 types of samvar.

ઈરિયા-ભાસે-સણા-દાણે, ઉચ્ચારે સમિર્થસુ અ ।

મણગુત્તી વચગુત્તી, કાયગુત્તી તહેવ ચ ॥૨૬॥

- 26) The samitis are - Iryasamiti, Bhashasamiti, Eshanasamiti, Aadaansamiti, Uccharsamiti. The guptis are Manogupti, Vachangupti and Kaaygupti.

ખુદા પિવાસા સી ઉષ્ઠં દંસા ચેલારઘત્થિઓ ।

ચરિયા નિસીદિયા સિજ્જા, અક્કોસ વહ જાયણા ॥૨૭॥

અલાભ રોગ તણફાસા, મલ સક્કર પરિસહા ।

પન્ના અન્નાણ સમ્મતં, ઈઅ બાવીસ પરિસહા ॥૨૮॥

- 27-28) Kshudha, Trisha, Sheet, Ushna, Dansh, Achel, Arati, Stri, Charya, Naishedhiki, Shāyā, Aakrosh, Vadh, Yachana, Alabh, Rog, Trunspārsh, Mal, Satkaar, Pragna, Samyaktva - these are 22 parishahs.

ખંતી મદ્દવ અજ્જવ, મુત્તિ તવ સંજમે અ બોધવ્વે ।

સચ્ચં સોઅં અકિંચણં ચ બંભં ચ જઈધમ્મો ॥૨૯॥

- 29) Kshama, Mriduta, Aarjav, Mukti, Tap, Sanyam, Satya, Shouch, Akinchanta, Brahmacharya - these are 10 types of yatidharma.

પટમ-મણિચ્ચ-મસરણં, સંસારો એગયા ચ અન્નતં ।

અસુઈતં આસવ, સંવરો ચ તહ નિજ્જરા નવમી ॥૩૦॥

લોગસહાવો બોહી દુલ્લહા, ધમ્મસ્સ સાહગા અરિહા ।

એઆઓ ભાવણાઓ, ભાવેઅવ્વા પચતેણં ॥૩૧॥

- 30-31) Anitya, Asharan, Sansar, Ekatva, Anyatva, Ashuchitva, Aashrav, Samvar, Nirjara, Loksvabhav,

Bodhidurlabh, Dharma - these 22 bhavanas should be practised with full efforts.

સામાઈઅત્થ પટમં, છેઓવઙ્કાવણં ભવે બીયં ।
પરિહારવિસુદ્ધિઅં, સુહુમં તહ સંપરાયં ચ ॥૩૨॥
તત્તો અ અહકખાયં, ખાયં સવ્વંમિ જુવલોગમ્મિ ।
જં ચરિઊણ સુવિહિઆ, વચ્ચંતિ અચરામરં ઠાણં ॥૩૩॥

32-33) The 5 types of Charitras are as follows first is Samaayik, second is Chhedopasthapniya, third is Parihaarvishuddhi, fourth is Sukshamasamparay. After that comes Yathakhyat charitra which is wellknown in this world and practising which many souls have been liberated.

NIRJARA

અણસણ-મૂણોઅરિયા, વિત્તીસંખેવણં રસચ્ચાઓ ।
કાયકિલેસો સંલીણયા ચ, બજ્જો તવો હોઈ ॥૩૪॥
34) Anshan, Unodari, Vrittisankshep, Rastyaag, Kaayklesh, Sanleenta are Bahyatap (physical penances).
પાયચ્છિત્તં વિણઓ, વેયાવચ્ચં તહેવ સજ્જાઓ ।
ઝાણં ઉસ્સગ્ગો વિ અ, અદ્ધિંભતરઓ તવો હોઈ ॥૩૫॥

35) Prayashchitt, Vinay, Vaiyavatch, Swadhyay, Dhyaan, Kaayotsarg are Abhyantartap (internal penance).

BANDH

બારસપિહં તવો નિજ્જરા ચ બંધો ચઉ-વિગપ્પો અ ।
પયઈ-દ્વિઈ-અણુભાગ-પએસ-ભેએહિં નાયવ્વો ॥૩૬॥

36) Twelve types of penances are twelve types of nirjara. Prakriti, Sthiti, Anubhag and Pradesh are four types of bandh.

**પચઈ સહાવો વુત્તો, ઠિઈ કાલાવહારણં ।
અણુભાગો રસો હોઓ, પએસો દલ-સંચઓ ॥૩૭॥**

- 37) Prakriti means nature, Sthiti means timelimit, Anubhag means ras (power), Pradesh means amount of particles.

**પડ-પડિહાર-સિ-મજ્જ, હડ-ચિત્ત-કુલાલ-ભંડગારીણં ।
જહ એએસિં ભાવા, કમ્માણ વિ જણ તહ ભાવા ॥૩૮॥**

- 38) The nature of the eight karmas is similar to the nature of bands, doorkeeper, sword, wine, shackles, painter, potmaker, treasurer respectively.

**ઈહ નાણ-દંસણા-વરણ, વેચ મોહાઉ નામ ગોઆણિ ।
વિગ્ધં ચ પણ નવ દુ અઢવીસ ચઉ તિસચ દુ પણવિહં ॥૩૯॥**

- 39) The Gnanavarana, Darshanavarana, Vedniya, Mohniya, Aayushya, Naam, Gotra, and Antaraaya are respectively of 5, 9, 2, 28, 4, 103, 2, 5 types.

**નાણે અ દંસણાવરણે, વેચણિએ ચેવ અંતરાએ અ ।
તીસં કોડાકોડી અચરાણં ઠિઈ અ ઉક્કોસા ॥૪૦॥**

- 40) The maximum timelimit of Gnanavarana, Darshanavarana, Vedniya, Antraaya is 30 x crore x crore sagropams.

**સત્તરિ કોડાકોડી મોહણિએ વીસ નામગોએસુ ।
તિત્તીસં અચરાઈ, આઉઢિઈ બંધ ઉક્કોસા ॥૪૧॥**

- 41) The maximum timelimit of Mohaniya is 70 x crore x crore sagropams, of Naam - Gotra is 20 x crore x crore sagropams, of Aayushya is 33 sagropams.

**ભારસ મુહુત જહન્ના, વેચણિએ અક્ર નામ ગોએસુ ।
સેસાણંતમુહુતં, એયં બંધ-ક્રિય-માણં ॥૪૨॥**

- 42) The minimum timelimit of Vedniya is 12 muhurats, of Naam - Gotra is 8 muhurats and of rest is antarmuhurat. This is sthitibandh.

MOKSHA

**સંત-પય-પરવણયા, દવ્ય-પમાણં ચ ખિત-કુસણા ચ ।
કાલો અ અંતરં ભાગ, ભાવે અપ્પાબહું ચેવ ॥૪૩॥**

- 43) Moksha is to be discussed with respect to Satpad, Dravya, Kshetra, Sparshana, Kaal, Antar, Bhag, Bhav and Alpabahutva.

**સંતં સુદ્રપયતા, વિજંતં ખકુસુમંવ્ય ન અસંતં ।
મુક્ષતિ પયં તસ્સ ઉ, પરવણા મગ્ગણાઈદિં ॥૪૪॥**

- 44) 'Moksha' is a pure word. So, Moksha exists. It isn't nonexistent like a skyflower. Moksha is a word. It is described with respect to marganaadwars.

**ગઈ ઈંદિએ અ કાયે, જોએ વેએ કસાય નાણે ચ ।
સંજમ દંસણ લેસા, ભવ સમ્મે સન્નિ આહારે ॥૪૫॥**

- 45) Gati, Indriya, Kaay, Yog, Ved, Kashay, Gnan, Sanyam, Darshan, Leshya, Bhavya, Samyaktva, Sangni, Aahaari - these are fourteen marganaas.

**નરગઈ પણિંદિ તસ ભવ, સન્નિ અહકખાય ખઈઅસમ્મતે ।
મુક્ષોડણાહાર કેવલ, દંસણનાણે ન સેસેસુ ॥૪૬॥**

- 46) Moksha can be attained from marganaas such as

Manushyagati, Panchendriyajati, Traskaay, Bhavya, Sangni, Yathakhyaat charitra, Kshaayik samyaktva, Anaahari, Kevaldarshan, Kevalgnan, not from other marganaas.

**દવ્યપમાણે સિદ્ધાણં જીવ-દવ્યાણિ હંતિડણંતાણિ ।
લોગસ્સ અસંખિજજે, ભાગે ઈક્કો ચ સવ્વે વિ ॥૪૭॥**

47) Siddhs are infinite. One siddh and all siddhs dwell in a space measuring lok ÷ countless.

**કુસણા અહિયા કાલો, ઈગ સિદ્ધ-પકુચ્ચ સાઈઓડણંતો ।
પડિવાયાડભાવાઓ, સિદ્ધાણં અંતરં નત્થિ ॥૪૮॥**

48) Sparshna is more than Ksbetra. Timelimit of one siddh is saadi-anant. Siddhs don't come back to mundane state, so they don't have any antar.

**સવ્વજિયાણમણંતે, ભાગે તે તેસિં દંસણં નાણં ।
ખઈએ ભાવે પરિણામિએ, અ પુણ હોઈ જીવતં ॥૪૯॥**

49) The siddhs are all jeevas ÷ infinite in number. Their specific knowledge, common knowledge are imperishable and vitality is changeable.

**થોવા નપુંસ સિદ્ધા, થી નર સિદ્ધા કમેણ સંખગુણા ।
ઇચ્છ મુકખતતમેચં, નવતતા લેસઓ ભણિઆ ॥૫૦॥**

50) Napunsaksiddhs are less. Strisiddhs and Purush-siddhs are countable times more respectively. This is mokshatattva. Thus, nine elements have been described briefly.

**જીવાઈ નવ પચત્થે, જો જણઈ તસ્સ હોઈ સમ્મતં ।
ભાવેણ સદ્દહંતો, અચાણમાણોવિ સમ્મતં ॥૫૧॥**

- 51) One who knows nine elements has samyaktva. In spite of lack of its knowledge, even if one has faith in them, he has samyaktva.

**સવ્યાઈ જિણેસર ભાસિઆઈ, વચણાઈ નગ્નહા હુંતિ ।
ઈઅ બુદ્ધી જસ્સ મણે, સમ્મતં નિચ્ચલં તસ્સ ॥૫૨॥**

- 52) 'Lord Jineshvar's words are never false' - one who has such faith in mind, has a firm samyaktva.

**અંતોમુહુત-મિતંપિ ફાસિઅં હુજજ જેહિં સમ્મતં ।
તેસિં અવક્ર પુગ્ગલ, પરિઅટ્ટો એવ સંસારો ॥૫૩॥**

- 53) Their sansar is not more than half a pudgal paravart who have touched samyaktva even for an antarmuhurat.

**ઉત્સર્પિણી અણંતા, પુગ્ગલ-પરિઅટ્ટઓ મુણેઅવ્વો ।
તેડણંતા-તીઅહ્હા, અણાગચહ્હા અણંતગુણા ॥૫૪॥**

- 54) Infinite Utsarpinis make a pudgal paravart such infinite pudgal paravarts have passed away in the past. Future is infinite times greater than past.

**જિણઅજિણ તિત્થડતિત્થા, ગિહિ અગ્ગ સલિંગ થીનર નપુંસા ।
પત્તેય સયંબુદ્ધા, બુદ્ધબોહિય ઈક્કણિક્કા ચ ॥૫૫॥**

- 55) Jin, Ajin, Tirth, Atirth, Grihiling, Anyaling, Swaling, Stri, Purush, Napunsak, Pratyekbuddh, Swayambuddh, Buddhbodhit, Ek, Anek - these are 15 types of siddhs.

**જિણસિદ્ધા અરિહંતા, અજિણસિદ્ધા ચ પુંડરિઅપમુહા ।
ગણહારિ તિત્થસિદ્ધા, અતિત્થસિદ્ધા ચ મરુદેવી ॥૫૬॥
ગિહિલિંગ સિદ્ધ ભરહો, વક્કલચીરી ચ અગ્ગલિંગમ્મિ ।
સાહૂ સલિંગસિદ્ધા થી-સિદ્ધા ચંદણા-પમુહા ॥૫૭॥**

પુંસિદ્ધા ગોયમાઈ, ગાંગેયાઈ નપુંસયા સિદ્ધા ।
પત્તેય-સચંબુદ્ધા, ભણિયા કરકંડુ-કવિલાઈ ॥૫૮॥

તહ બુદ્ધબોહિ ગુરુબોહિયા ચ ઈગસમએ એગ સિદ્ધા ચ ।
ઈગ સમએડવિ અણેગા, સિદ્ધા તેડણેગસિદ્ધા ચ ॥૫૯॥

56-57-58-59) Arihants are Jinsiddhs, ganadhars such as Pundrik etc. are Ajinsiddhs, Ganadhars are Tirthsiddhs, Marudeva mother is Atirthsiddh, Bharatchakravarti is Grihilingsiddh, Valkalchiri is Anyalingsiddh, Sadhus are Swalingsiddhs, Chandanbala etc. are Strilingsiddhs, Gautamswami etc. are Purushsiddhs, Gangey etc. are Napunsaksiddhs, Karkandu etc. are Pratyekbuddhsiddhs, Kapil etc. are Swayambuddhsiddhs, those who have received knowledge from guru are Buddhbodhit, a single soul liberated in a moment is Eksiddh, many souls liberated in a moment are Aneksiddh.

જઈઆઈ હોઈ પુચ્છા, જિણાણ મગ્ગમિ ઉત્તરં તઈયા ।
ઈક્કસ્સ નિગોયસ્સ, અણંતભાગો ચ સિદ્ધિ-ગચો ॥૬૦॥

60) Whenever Jineshvars will be asked about the number of liberated souls, their answer would be- 'The number of liberated souls is livingbeings of a nigod ÷ infinite.'

*If anything has been written in opposition to
Jainism in this book by mistake,
I beg pardon for it, please forgive me,
Michhami dukkadam.*

***The best eternal saint, late gurudev acharyadev
shreemadvijay Premsurishvarji was -***

- 1) A practitioner of pure ascetism.
- 2) A protector of ascetism.
- 3) An executor of yog (gifting) and kshem (protecting) of saints.
- 4) A father, grandfather and forefather of many great saints of Jainism.
- 5) An idol of abandonment, penance and endurance.
- 6) A lustrous multitude of celibacy.
- 7) A great effort-maker to maintain peace in the sangh.
- 8) Worshipped by acharyas, upadhyayas and saints.
- 9) A great warrior to fight peacefully against unascetic activities, speaking opposite to Jainism and wrong path.
- 10) Victorious over anger, pride, deceit and greed.
- 11) A scholar of Jain-agamas.
- 12) Everready to serve and make others serve the child, the old, the diseased monks etc.
- 13) A scholar of Karma-scriptures.
- 14) A composer of vast Karma-literature.
- 15) Always aware about wakefulness of soul.
- 16) A possessor of the mantra 'Soul purity'.

Infinite bowings in the pious feet of this great saint.

NAVATATVA

AJEEV

JEEV

PUNYA

MOKSHA

PAAP

BANDH

AASHRAV

NIRJARA

SAMVAR